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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., July 30, 1925

NEW SERIES
VOLUME XXVII. No. 81

The will of Warren S. Stone recently filed is said to have contained only 45 words.

They tell us now a scientist has succeeded in changing mercury into gold. Query: How do you know it is gold? All is not gold that glitters.

Brother Norris H. Roberts of Carthage is back home after graduation from Mississippi College and the Louisville Seminary. He ought to be engaged by some good church or churches in Mississippi.

The Northwest Mississippi Encampment, which was to have been held at Senatobia this week, was called off because the church there is just now without the services of a pastor. Mr. M. S. Daugherty is in the hospital for an operation and Prof. Jacobs is in Florida.

Brother Stanley W. Rogers is back in Mississippi for the meeting at High Point, one of the churches of which he was formerly pastor before going to the Seminary. Brother S. P. Morris is now pastor. This meeting is to be the week following the fourth Sunday in this month.

The Second Baptist Church of Jackson will build on the lots purchased some time ago from what is known as the Episcopal Bishop's property. Their plan is to raise now \$60,000 in cash and begin building by September first, adding to this amount until the church is completed at a cost of \$150,000.00.

The Baptist of Chicago says that a negro delegate to the Northern Baptist Convention introduced a resolution denouncing violation of the fourteenth, fifteenth and eighteenth amendments of the Constitution of the United States, and several delegates raised a laugh by inquiring what the fourteenth and fifteenth amendments are. The resolution was adopted "almost unanimously".

The 1925 Sunday School Clinic is a handsome booklet by Secretary Arthur Flake's department of the Sunday School Board. We have hardly ever seen better pictures. It is concerned about Sunday School administration and gives helpful information about the practical exhibition and demonstration of methods and ideas which will be shown in the Clinics to be held at Charlottesville, Va., August 9-30; Dallas, Texas, September 13-October 4. Soul Winning will be the great objective.

The daily papers have a good sense of news values. They know what the people are interested in, and many of them know what is good and wholesome matter for publication. There was never a time when the daily papers were as clean and wholesome as they are now, and they are getting better all the time. This is true of the Jackson papers as well as those from other places. For this territory the Jackson papers have the advantage because they reach the people soon after going to press. For instance the Clarion-Ledger keeps its columns open to news till three o'clock in the morning, whereas the Memphis and New Orleans papers which serve this section are printed at ten o'clock the night before.

Dr. R. S. Gavin is available for a meeting beginning fourth Sunday in August, on account of change in plans.

The auditorium of the First Church, Meridian, will be renovated in August while Pastor L. R. Christie is on his vacation.

Some of the brethren seem scared to go to Houston next year for the Southern Baptist Convention. The way some folks see "buggars" is pitiful.

The church at Hazlehurst raised \$30,000 recently on a \$75,000 building, to be begun in 30 days. It will be a three story structure and accommodate 2,500 people.

At a recent meeting of the Education Board of the Southern Baptist Convention it was decided to borrow \$25,000 for Montezuma College in New Mexico in accordance with instructions of the Southern Baptist Convention.

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Brother Earl Brooks moves to Grand Junction, Tennessee, just over the line. He has been serving churches in Marshall County, but will give his time to Grand Junction and Saulsberry in Tennessee.

In the debates on Evolution between Dr. W. B. Riley and Dr. Maynard Shipley, the decision was made by popular vote and Dr. Riley, who opposed evolution, was voted the victor by an overwhelming majority. The three debates were in Los Angeles and Oakland, California, and in Portland, Oregon.

Pastor H. R. Holcomb begins, August 5, a tabernacle meeting in his home town of Mansfield, La., to be parish-wide. Seating capacity 3,000; chorus of 250; music led by L. C. Riley; day sermons didactic for Christians; night services evangelistic; nursery for babies. Pray for the meeting.

Brother H. L. Rhodes writes from Ackerman: "Our meeting here began July 8 and closed July 19. Rev. H. G. West, the pastor, did the preaching. Brother Percy Sides and Miss Eva Frazier, both members of this church, had charge of the music. The preaching, singing and playing were of the very highest class. Large crowds attended all the services, sometimes more than could be seated. The interest was good from the beginning and the church and community were greatly revived. There were 21 additions, 7 by letter, 12 for baptism and 2 restored. The Lord be praised."

C. J. Rushing of Clinton is available for song service in meetings third and fifth Sundays in August.

Pastor J. N. Miller has resigned at Centreville and Woodville, and will begin his work at Wiggin on August first.

The first three chapters of Genesis furnish lots of good material for making sermons, and you need not mention the Dayton trial in them.

Miss Lillian Forbes of the Sunday School Board is preparing a good program for the observance of Children's Week for use in the Sunday Schools October 18-25.

The United Church of Christ is the name of a new denomination in the Philippine Islands formed by Presbyterians, Congregationalists and United Brethren.

Miss Lucy Wall reports ten recent additions to the Oyka Church since C. G. Palmer became pastor. He is a graduate of Mississippi College and the Bible Institute and is making good. The W. M. U. has been reorganized. Their revival begins soon.

It is now said that the United Church of Canada, composed of former Methodists, Presbyterians and Congregationalists, are protesting to the state officials against the use of their old names by those who refused to go into the Union. The "one big union" shows its fangs.

The catalogue of the Baptist Bible Institute of New Orleans is at hand. It is a statement of wonderful achievement, and of high purpose. We hope many of our best young men and young women will send for a copy to L. G. Cleverdon, 1220 Washington Ave., New Orleans.

Dr. Webb Brame, pastor at Yazoo City, is chaplain of the Mississippi National Guard and will be with the boys in the summer camp at Camp McClellan, Ala., August 9-23. The church at Yazoo City is planning to add some 35 Sunday School rooms to its building and thoroughly equip it for all up to date needs.

A note from Mrs. Elizabeth Stubblefield notifies us that there is another country church with a brick building. Bethel Church (Black Jack) in Yazoo County, ten miles west of Vaughan, is just completing a \$12,000 building and will occupy it the first Sunday in August, beginning their annual revival. A Sunday School and a W. M. S. have been organized and everybody is happy. You are invited to the opening.

Many will regret the going of Dr. De Moss from the English Department of Mississippi College. He has accepted a similar position in the A. and M. College of Oklahoma. It is also understood that Dr. Hyland will not return for next session and the trustees have elected a splendid man in his place, but as he has not yet indicated his decision the name is withheld. Dr. Nelson of the Department of Biology is succeeded by Prof. Waldo Bailey, son of Dr. T. J. Bailey of Jackson. Prof. J. T. Wallace has been granted a leave of absence till next February and is already studying in Columbia University.

DR. GAMBRELL UNDER CRITICISM

By L. R. Scarborough

Dr. J. B. Gambrell was one of the greatest Christians I ever knew. I have seen him under a great many tests. I have been with him often when he was under fire from the critics, men who misunderstood, misinterpreted and often misrepresented him and in public print severely criticized him. I have never seen him show a finer spirit than in these times. I heard him tell when he was editor of "The Baptist Record" in Mississippi, far back in the early days and when he was making the fight for the constructive work of the denomination, both for missions and education, and loyally standing for the truth, he was under severe fire from men who either misunderstood him, misinterpreted him, or misrepresented him, and tried to hinder his work of building the churches and the Kingdom of God. In one of these severe times a Baptist layman, a brother who seemed to have a paper of his own, published the following accusation against Dr. Gambrell. He said, "Dr. Gambrell, a scout in the Southern Army in the Civil War, captured four Federal soldiers and in order to severely punish them, he put bayonets in a well and pushed the soldiers in on them". Dr. Gambrell published this criticism in "The Baptist Record" and made the following comment. He said, "This brother has made a severe charge against me; but the only thing I have to say is that no gentleman would do what he says I did." That was the only reference Dr. Gambrell ever made to his critic.

I never saw him nor heard him make any defense of himself when he was misrepresented by the brethren. He always would say, "My record is before the people; and, if the people cannot and will not understand me from what I do, in the face of the misinterpretations and misrepresentations of my critics, my words of defense will not help the situation any."

This was a noble example by a great Christian Commoner. I thank God for the example of Dr. Gambrell.

UNIVERSITY OF DUBUQUE BANS INTER-COLLEGIATE ATHLETICS

Dr. K. W. Wetstone, president of the University of Dubuque, has banned inter-scholastic athletics at that university, and is developing an intra-mural athletic programme. This action has been unanimously endorsed by the directors of the University of Dubuque. The public press throughout the nation has discussed the action here taken.

We believe this is a step of profound interest to people generally, and especially to those who are sending their sons away to college. Their purpose in sending their sons away from home is to develop their moral, intellectual and physical life and character. The inter-collegiate activity has generally had a tendency to neglect the general culture of the entire body of students, and to put emphasis on the physical life of a few. This results in over-centralization and destruction of interest in the main purpose of the school. Athletics are of high value when kept to their proper purpose and balance. The inter-scholastic athletics expose the youth to many temptations on their long trips from their own college. They divert attention from things which are of the first importance to those which are of minor importance. They are attended with expenses which might better be spent for other purposes. The intra-mural athletics secure the same development for the favored few and a good general athletic development for all others, and at the same time avoid temptations and spare unnecessary expense. There is not enough of value in special and extreme athletic development to justify this expense and exposure. The record of the special athletics in the post-school days in the world work does not justify too much devotion to it. Let it be understood we all believe

in athletic culture and greatly appreciate what it has done for our American young men, but here, as elsewhere, evils are to be avoided.

The University of Dubuque, its president and its directors should be appreciated for the good course they have taken, and we earnestly hope it will have a good effect upon other colleges and a good result in athletics.—The Presbyterian.

"GOING OVER TO ANOTHER GOSPEL"

Last week I wrote The Baptist Record commanding and endorsing Dr. Tull's article in The Record of July 9th. I now want to give the same kind of endorsement to Dr. Scarborough's article in the issue of July 16th. Dr. Scarborough has written much and often but in my judgment he has never written anything better than the article referred to; but there is a sad feature about it, viz: He does not practice what he preaches. He is like the guide post that points the way to others, but does not travel it. For instance he says: "I warn the friends of Christ against another distortion of Christ's and Paul's gospel. The true gospel does not sanction any method of misrepresentation and denunciation which, under any label, proclaims itself a representative of true fundamentalism. There is a method on the part of some which is as far from the spirit of the gospel as is modernism. It misrepresents and casts inuendoes and suspicions, seeks to destroy by half-truths, by bold misrepresentations, the character of good men. Truth-telling is an essential of orthodoxy. No man is a fair representative of the gospel of Christ who seeks to destroy error only and does not build the truth. This is lop-sided, crutch-walking, hobbling orthodoxy; and it is marching to its own grave. I am for a fundamentalism that tells the truth and regards the characters of men and of institutions and seeks by co-operative effort to build the truth and its institutions and agencies. The self-centered defense of fundamentalism will not save its advocates from ruin. True fundamentalism faces the other fellow and builds a lost world."

That's fine. It is timely said and we should all heed the Doctor's warning. But the Doctor should set us the example. On the other hand he is doing the very thing he condemns in others. "Therefore thou art inexcusable O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself for thou that judgest doest the same thing". (Rom. 2:1.)

To be specific let me say that Dr. Scarborough "misrepresents, casts inuendoes and suspicion and seeks to destroy by half truths and bold misrepresentation the characters of the good men" who are in the front ranks of the Bible Baptist Union.

Here is his language: "The divisive movement of the Baptist Bible Union, with its three leaders, all of whom are discounted Baptists, sought in preconvention meetings in every possible way by sensational misrepresentative denunciatory propaganda advertisement and discussions to create a bad and divisive atmosphere for our Convention. They did their best to divert the mind of the Convention from its great co-operative work and to create a divisive and destructive atmosphere and they succeeded with some good men". See Baptist Record May 28.

I was in almost every session of that meeting and Dr. Scarborough was not in a single session, therefore I know better what happened than he does. I am bold to say that what Dr. Scarborough says these men did in that meeting is not true. The Doctor must have been having one of his "brain spasms" when he wrote the above. These three men have their faults. (Will Dr. Scarborough put his hand on his heart and look up to God and say, "Heavenly Father you know I am free from faults"?) These three men, who are such great sinners in Dr. Scarborough's sight, have fought bravely for many years to refute the fearful doctrine of evolution and to get the evolutionist out of our schools.

In this they deserved the sympathy and co-operation of Dr. Scarborough and did not get it. Instead of his sympathy they received his criticisms, inuendoes and bold misrepresentations.

The only specific thing charged to these men by Dr. Scarborough in the Memphis meeting is this: "The leaders of the Baptist Bible Union who do not want a settlement but an issue and a fight rallied around Dr. Stealey and his proposition". See Baptist Record May 28. Then it was a crime in the eyes of Dr. Scarborough to "rally around Dr. Stealey and his proposition". No doubt these men will plead guilty to the indictment of Dr. Scarborough that they "rallied around Dr. Stealey and his proposition". What penalty will Dr. Scarborough inflict on them for "rallying around Dr. Stealey and his proposition"? If all these crimes are on a par with this one I for one will retain them in my fellowship.

Now I ask the reader to bear in mind that the article from Dr. Scarborough that I am commanding and endorsing is in the Baptist Record of July 16th. I am quoting from his article in the issue of May 28th to prove that he does not practice what he preaches. In the article which I am commanding he writes about Modernism in a way that greatly pleases me. No one can write more truthfully about this soul destroying infidelity than he does, but the three men whom he has so severely denounced and grossly misrepresented in the Baptist Record of May 28th have been writing these same things for a number of years. Dr. Scarborough who is only a recent recruit to this group of writers is beating them at their own game. I am wondering how it is that Dr. Scarborough can take such a bold stand against Modernism and at the same time denounce the men who have been in the thickest of the fight against Modernism so many years before he ever picked up his pen to oppose it. Is he denouncing them in order to conceal the fact that he is stealing their ammunition? Or is he denouncing them because he sees that the battle against Modernism among Southern Baptists is about to be won and he is rushing in at the last moment and trying to prevent any honors going to one of the three in whom he has seen nothing but evil for many years?

Well I am glad indeed Dr. Scarborough wrote the article in the issue of July 16th even though he has failed to live up to his own teaching. I endorse his article in toto. Guide posts have helped me even though they do not travel the road they point out to others.

—Jim W. Lee.

N. B. Dr. Scarborough and Dr. Groner have rushed into our Mississippi Baptist paper seemingly to try to divide Mississippi Baptists over men and unjustly engender hatred and strife among us as they have done among Baptists in Texas. I for one shall protest. —J. W. L.

A CRY FOR JUSTICE

By William Lunsford, D.D., Cor. Sec'y. of the Relief and Annuity Board

Very recently the editor of one of our Southern Baptist papers gave utterance to a timely word of warning regarding our co-operative program. He says, "Unless the denomination ceases to designate funds as has been done this year such designation will break up the unified budget." He further says, that in his state, "Since the first of January this year, more than fifty cents of every dollar contributed has been designated to two objects. It necessarily means that the balance of the State and South Wide objects have been scaled down until it will soon be found that they will not have the funds to go on."

Apparently, because of these designations over the South, the receipts of the Relief and Annuity Board fell short \$44,000.00 the last Convention year, which means that the Board started the new year with only about one-half of the available funds usually in hand at the beginning of the Convention year; which is another way of

Thursday, July 30, 1925

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saying that the Board has been financially crippled for the simple reason that \$44,000.00 to this Board is a great deal of money. It is enough to pay our beneficiaries for four months of the year. The beneficiary pay roll of the Board is an average of slightly more than \$10,000.00 per month.

For the months of May and June the Board received \$5,817.60 from all the states. Fifty-five per cent of this was given to the Relief Department, which is ten per cent more than one-half. With this unequal division of the funds, in favor of the Relief Department, we still had only \$3,199.68, or less than one-half what it takes to pay our beneficiaries for one month. Therefore, the Board finds itself under the necessity of retrenching in some of the states, until our receipts increase materially.

If the Relief and Annuity Board fails to receive its percentage of South Wide funds because of designation, or for any other reason, its work will be so seriously handicapped that it cannot possibly do for our veteran preachers what it was organized to do. We have already begun to place old preachers and the widows of old preachers on the waiting list of some of our states, not to receive actual aid until receipts shall justify transferring them to the active list of those who are receiving checks regularly. The Board cannot pay out what it has not.

We all have the same mind as to which one of our Southern benevolences should be counted first. But not one penny of money designated by the Convention for the aid and comfort of old preachers and their widows and orphans should be diverted to any benevolence. To take from this Board money provided for it in the Convention program by designation or otherwise, would be to do a great wrong to a helpless and dependent class of old men and women. It would be to take from that class the meager comforts obtained through starvation stipends. Any one contemplating such a thing should be arrested by the fact that it would not be right; it would not be just; it would be altogether unjust.

This Board has on file letters saying this, in substance, about some of our beneficiaries:

"This man virtually redeemed.....county in our State, and where he preached to scattered groups here and there in the county fifty years ago and organized churches, there have sprung up strong and prosperous churches which are now being manned by some of our best preachers and have become denominational strongholds, giving the causes worthy support."

Now, these causes which could not have flourished as they have without these pioneer men and their successors, ought not to have a single crumb of the comfort which the denomination has provided for them in their old age and poverty and retirement.

We are simply making a plea for justice.

Let us not confound the two Departments of the work of the Board. They are separate and distinct and cannot help each other.

The Relief Department takes 55% of the receipts of the Board. It is the money of this Department that is paid out in monthly installments to our beneficiaries. Because of the slump in collections from year to year from the 75 Million Campaign, and the calls upon this Department, which have been so constant and numerous and in every way pressing and exacting, it has not been possible for the Board to set aside very much. Therefore, the assets of the Relief Department are very limited.

On the other hand, the 45% for the Annuity Department has all been invested and is being compounded by re-investing its earnings which are collected every six months.

This Department of the Board is making a good provision for its members, now numbering about 1,500. Let it not be forgotten, that every member of this Fund is expecting from the Board an annual income of \$500.00 at total and permanent disability, or upon reaching the age

of sixty-eight. It is a provision that carries with it a tremendous financial obligation. In fifteen or twenty years from now it is very likely that the obligations of the Board to the beneficiaries of this Fund will be in the neighborhood of \$100,000.00 per year. It is because of the fixed obligation of the Board and the uncertainty of receiving money enough year by year to discharge the same, that the Board was led to turn to a new plan and method of obtaining money with which to discharge its obligations to our Southern ministry in an adequate way, and presented to the Convention at Memphis the "Service Annuity Plan", which we believe to be in all respects adequate, sane, practical and reliable.

BIBLE STUDIES

By C. M. Sherrouse

Before his return to the Father, our Saviour, Jesus Christ, the Son of God, said to his disciples, "If ye love me, keep my commandments, and I will pray the Father, and he shall send you another Comforter, that he may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you". John 14:15, 16, 17, and 18. "Lo I am with you alway, even unto the end of the ages". In the person of the Holy Spirit, Jesus, the Son of God, is ever present with those who love, trust and obey him. "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you. When he is come he will reprove (convince) the world of sin, and of righteousness and of judgment". John 16:7 and 8.

"When he, the Spirit of Truth, is come he will guide you into all truth; he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me: for he shall receive of mine and shall show it unto you". John 16:13-14. "When the Comforter is come he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning". John 15:26-27. From these Scriptures we learn the office-work of the Holy Spirit since the manifestation of his presence and power on the day of Pentecost. Jesus, the Son of God, our Saviour, said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, 'till all be fulfilled". Matt. 5:17-18. On our behalf he kept every precept and statute of the law perfectly; fulfilled every prophecy concerning himself and died on the cross as a perfect and complete sacrifice for our sins. "I have glorified thee on the earth; I have finished the work which thou gavest me to do". John 17:4.

On the cross he said, "It is finished". He had finished the covenant obligation, the work he was to do on earth in visible form. The Holy Spirit, coming to fill the place of the ascended Redeemer, has rightly been called, "The Vicar of Jesus Christ". To him is committed the leadership and direction of the work of the churches until our Lord shall return, personally, in glory. When our Lord ascended he "gave gifts unto men". Eph. 4:8.

"There are diversities of gifts, but the same Spirit, and there are differences of administrations, but the same Lord: There are diversities of operations, but it is the same God who worketh all in all. To one is given by the Spirit the word of wisdom: to another the word of knowledge by the same Spirit: to another the gift of healing; to another the gift of miracles; to another prophecy; to another the discerning of Spirits; to another divers kinds of tongues. All these worketh the one self-same Spirit, dividing to every man severally as he will. 1 Cor. 12:8-11.

WAS THE VOTE OF 2,013 TO 950 IN MEMPHIS MISLEADING?

In a former article I said I believed with all my heart that the refusal of Southern Baptists to say that man did not come into the world by evolution was due to unfair methods on the part of some of our leaders.

I know that it is a serious matter to charge any of our leaders with being unfair and I would not do so if I did not believe that Southern Baptists have placed themselves in a false light before the world, by heeding a leader.

Southern Baptists in assembled Convention said by vote of more than two to one, "We will not declare that man did not come into the world by evolution".

If they were not misled when they refused to say that man did not come into the world by evolution then I have misjudged Southern Baptists.

I do not believe for a moment that I have misjudged my Baptist brethren of the South. Then I must believe they have been misled. I believe Dr. Mullins misled them? Answer: By making the impressions that the issue upon which they were voting was one thing when in reality it was quite another.

He said repeatedly that "the one and only issue was: Where shall we put the reference to evolution". I would not intentionally do Dr. Mullins an injustice, therefore, I give his exact language. I quote from his address given in the Baptist Record July 16th and Western Recorder June 25th.

After appealing to the Convention for "fair play" he said: "Now brethren, when we begin to reason about these facts, the question boils itself down to one issue only, and that is simply this: Where shall we put the reference to Evolution? Shall we put it in the Doctrinal Statement, in a Confession of Faith, or shall we put it in a separate general statement of the relation between 'science' and 'religion'. (Applause.)

"That is worth applauding, for that is all there is in the question before us. It is simply a question as to where we shall put the statement. Brother Stealey says it ought to go into the Doctrinal Statement. I maintain that it should go in the supplementary statement. We put the question to this Convention, and it is here that we may exercise fair play. I do not believe we should divide this great body on this question".

Here he plainly says "that the question boils itself down to one issue only, and that is simply this: where shall we put the reference to evolution? Shall we put it in a Doctrinal Statement, in a confession of faith or shall we put it in a separate general statement of the relation between science and religion".

The reader will note that he was applauded here. I believe he was applauded because he had made his hearers believe that the members of the Committee, all, even Dr. Stealey agreed perfectly in everything except "where to put the reference to evolution".

When the applause came the Doctor said: "That's worth applauding for that is all there is in the question before us. It is simply a question as to where we shall put the statement. Brother Stealey says it ought to go into a Doctrinal Statement. I maintain that it should go in the supplementary statement. I put the question to this Convention and it is here that all may exercise fair play. I do not believe that we should divide this great body on this question". Language could not be any plainer that the question to be voted on was "the one and only question where to put the reference to evolution".

As to whether Dr. Mullins was honest and sincere when he was making the assertions above I do not raise the question. My charge is that he was misleading his thousands of admirers who believed his statements without a question and voted accordingly.

(Continued on page 6)

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether director or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

ON THE COAST

They say that some people go to the Gulf Coast to rest; others for pleasure; still others for business. It may be that a few go that they may better serve God and their generation. On a recent visit to the coast we saw some of all these classes of people; and they are numerous and getting to be more so. You will see automobiles from a dozen different states almost every day, and if you engage the people in conversation you will find from the twist in their tongues that they come from everywhere into the here. I saw them from Maine and California and from many states between. And they are writing back home for their folks to come.

Just a few days before I went down the mosquitoes folded their tents and moved away as quickly and mysteriously as they came. Isaiah said, "Woe to the land shadowing with wings". And anybody who has seen a flock of mosquitoes will understand and agree with him. But they are as rare here as anywhere I've been—almost.

As many of our people are coming down to the coast to attend the Encampment August 4-12, they will be interested in what is here.

If it is rest you desire you can get it. It is like being on board a big ship; you may talk to anybody you please; or if you don't please to talk, you may sit in a rocker and just think, or if that is too laborious, you may "just sit". You never tire of looking at the water and the sky and the trees. The view changes every minute, while you have nothing to do but sit still and watch it. The water is in gentle motion all the time, but seldom rough as on the Atlantic Coast. The face of the water is like that of an infant turned up to the mother-sky, reflecting every change of color and emotion; not only reflecting it, but transfiguring it into its own innocent and childish play of emotion. You will see every color ever discerned in a rainbow and others thrown in for good measure. It will be difficult at times to see where the water ends and the sky begins, so much alike are the mother and child.

Looking out on the wide expanse you seem to be studying a map of the world, marked off in many colors and shapes. There are countries in green, others in blue, others in bronze and still others in purple. And like the map of the world in recent years they are constantly undergoing changes in size or boundaries or in political and economic conditions. There was never a movie with such rapturous and rapid changes as may be seen in combination and dissolving of colors in sky and sea. Truly as David said, "There is no sound or language". The process is as noiseless as the movement of spirits, and therefore the more eloquent. Life is not made up of outward incidents but of inward changes. It is not the things which the world sees concerning us, but what God observes in us. No written biography ever records the story of the real life of a man. All it can do is to catch some of its outward manifestations and seek to interpret what is within. And when one watches the silent shifting scenery of sky and sea he sees the re-

flection of his own invisible soul, and possibly others. It is a good time for quietness and meditation, and may in this way prove a sanatorium for the soul. Sometimes sit alone and hear what God would say.

But there's plenty of fun and frolic for those who like that sort of thing. Yesterday I watched a bunch of youngsters climb a toboggan slide or a "shoot the shoot" far out in the water and then arrayed in abbreviated raiment, seat themselves on a mat which slid with them like a rifle bullet through the "chute" till it spilled them with a splash far out in the water. They seemed to think it was great sport. You can walk far out over the water on the board walks and find a breeze most anytime. Yesterday I found more than I needed, for a gale from shore hit my straw hat which I had recently purchased at a "sale", and turned it into a "sailor" for it hit the water top side down and danced in delirium in its new found freedom. I threw it a good-bye kiss and wished it a "bon voyage" as the evening shadows closed about it and the jolly waves struck up the seaman's song. From the direction it was going and the speed it was making I think it must be a "Panama hat" by this time. So I must go a shopping for a chapeau. I have less on the outside of my head this morning, but let us hope more on the inside, and I'll know better next time.

There are not a few who are here for business, and it is coming. The coast has had a big boom for a few months past and there are those who think it has just begun. Baptists and others are here to get the benefit of it and some have reaped a harvest. The pull has been so strong that many here have forsaken other professions and have taken to the real estate business. Somebody better be careful! The lure of lucre has hit lots of good people. But religion has its best chance here now, and I believe there are men and women who will prove true and will help to keep the banner of the cross over all. Some of the churches are doing a great work.

SPRINGBOARDS TO FAITH

The source of faith is Knowledge of God. To know Him is to believe in Him and to believe Him. To know men is often to make you cautious about accepting at full face value all their promises or professions. But to know God is to dispel doubt and fear and to confirm faith in Him and in all that He says.

When the disciples asked Jesus to teach them to pray, he outlined a simple and comprehensive prayer, and then taught them specifically that God is a friend who hastens to their relief when they are in need (the friend at midnight), and that he is a father more willing to give to us than we are to give to our children. To give them a better, clearer knowledge of God was to produce faith and so to enable them to pray effectively.

When we pray we need to summon to our minds all the knowledge that we have of God, that it may become effective in stimulating faith, and making it definite and active. If you will notice the prayers recorded in the Bible you will see how this is done. It is very instructive and helpful to observe the titles used in addressing God in prayer. Of course the first and foremost is "Father". That is the way Jesus taught us to think of God when we pray, as "Our Father in Heaven". Paul says that through Christ both Jews and Gentiles have access in one spirit to the Father. If he is our Father we cannot be shut out from him.

But sometimes the constant use of a single word, even of the word Father wears it smooth and it ceases to have meaning and force to those who employ it. It is worthwhile to see how some of those saints in Bible times summoned to their aid in prayer what they knew about God when they went to him in prayer. A good example is found in Acts 4:23-25. When Peter and John had been threatened and forbidden to preach

in the name of Jesus, they returned to the company of believers who having heard the account of it, "lifted up their voice to God with one accord". Now notice how they prayed. They first got a worthy conception of God whom they addressed. They focused their minds on what they knew of his character: "Lord, thou that didst make the heaven, and the earth, and the sea, and all things in them". They were approaching a great God, one who had made all things by the word of his power. It is not a waste of words. It is not an oratorical production, a substitute for prayer. It is approach to God in a worthy way, in a way to stimulate faith, to produce faith. It is a spring board to faith. You can't pray without a worthy conception of God. Sails are of no use if there is no wind in them. A locomotive is of no use without a head of steam. The better your spring board the farther you will jump and the deeper you will dive. Unless you have some adequate conception of the power and greatness of God you cannot pray effectively.

Notice further in this same prayer they go on to say: Who through the Holy Spirit, through the mouth of thy servant David our Father, didst say, "Why do the nations rage, etc". Here it is so easy to see that their faith depended on the certainty and truthfulness of a divine revelation in the Inspired Word of God. They believed the Holy Ghost was the author of this Bible; they could take it before God as his very own words and glory in its fulfillment as the infallible word of God. On the basis of this their faith was emboldened to come to Him confidently in prayer. The basis of our faith is the fact that God has spoken; that he has revealed himself to man and has entered into covenant with us.

In the light of God's word they are beginning to understand the happenings in this experience. They see that the treatment of Jesus by Jews and Romans was what God's hand and God's counsel predestinated to come to pass. God is working out his plan and purpose. Their work is in line with his will and they can ask for strength and boldness to continue the work, and for the divine tokens of approval by signs and wonders to be wrought in the name of Jesus.

It is not surprising that "when they had prayed, the place was shaken where they were gathered together, and they were all filled with the Holy Spirit, and they spoke the word of God with boldness". It would have been surprising if these things had not happened. But remember that it was because in their approach to him they sought to get a good knowledge and present realization of God. To know God, to know his greatness and goodness, to call them to mind for present effective prayer, this is the springboard of faith.

THE PEOPLE'S UNIVERSITY

A school of whatever sort, from the kindergarten to the university and the technical or professional school is for the purpose of educating people, all the people if possible. Putting aside etymology of words and definition of terms, an education accomplishes practically two things. It gives larger and more exact information, and it sets people to thinking. If these two things are accomplished, you have what the world calls an educated man or woman.

Of course in a course in school a person cannot get a vast amount of information, though what he gets is of immense consequence to him. But he is put in the way of getting the largest amount of information through the years to come, learns how to appraise its value and what to do with it, how to classify it and make use of it. All this is worth all the costs in tuition, endowment and various other expenses.

But the fact remains that a very small per cent of our people have a high school education, and fewer still have technical and professional training. Strenuous efforts are being made everywhere to bring education within reach of

the people. This is done by taxation for public schools, by contributed endowments and by special federal and state appropriations. All of this is good, but even these efforts fall short of reaching the aim of universal education, bringing it within reach of all the people.

Another institution has been brought into being and is being used to reach the desired end of wide and correct information, of general culture and of setting the people to thinking. It hardly needs to be explained that this is the newspaper or the publication of various periodicals for special purposes. The printing press for periodical publication has the advantage of all other agencies and is attaining the educational objective more generally and more nearly than any other. Let us see how this is done.

First, it is reaching the people, as nothing else in the world is doing. There are single weekly or monthly periodicals in the United States alone and each reaching millions of people every issue and are read by millions every week or month. Or take the daily papers. There are ten people reading the newspapers to where there is one studying a school book. The papers are reaching the people and on this account are the people's university. They learn from the papers and get their opinions from them and determine their conduct from what they read in them. This is true in business, society, sports, or in religion. The press is the people's university.

But not only is it the only agency that is reaching the great mass of the people. But it is giving them information and inspiring and determining their thinking. The people, the masses, are thinking today as they never did before. Thoughts are sprouting, rooting and growing in their minds, and they are learning to think for themselves because of what they read in the papers. A large part of the mental discipline today, good or bad, is caused by what people read in the papers.

One example will suffice for proof. More people have heard about evolution, ten to one, in the past two weeks than in any twelve months in the past. More people have been set to thinking on it than ever before. More people have formed and expressed opinions with reference to it than ever. And it is all because of what they have seen and read in the newspapers. This is the people's university. They have no other that comes into comparison with it. If the masses are ever educated it will be by the newspapers.

Now we all believe in colleges. They are a part of our civilization and are a part of the machinery for making men and women. Christian colleges have their own particular office and sphere, a distinctive mission. By the same reasoning the religious press is a necessary factor in the education and development of our people. It occupies the same relation to the secular press as does the Christian college to the state school. A Christian education and spiritual ideal and development are not possible without it. No man is informed today who does not read the papers. No man has the proper material for forming an intelligent opinion or taking intelligent action who does not read the papers. And no man is in touch with God's world program and the working out of His purpose who does not read the religious paper. If we want all our people to be religiously educated we must send the people's

CAN A MAN BE A CHRISTIAN TODAY?

This book is published by the University of North Carolina Press, price \$1.50, pages 110. It consists of three lectures given before the faculty and students by President W. L. Poteat of Wake Forest College (Baptist) in North Carolina. The purpose of the lecture as expressed by the founder is to "show the natural bearing of science and theology upon each other and to prove the existence of attributes (as far as may be) of God from nature".

The book is of interest to many for two rea-

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Convention Board Department

R. B. Gunter, Corresponding Secretary

That our readers may know the opinion of the secular press in regard to the action taken by the Press Association we are reproducing here an editorial from The Hattiesburg American, a member of the Mississippi Press Association. The editor of the American is an honored Methodist brother who has an insight into the situation:

A Question of Ethics

When the committee on resolutions presented its report to the State Press Association during the final session last Saturday morning we were not present, hence not in a position to intelligently criticize the action of that body in passing a resolution threatening to exclude the entire Baptist denomination from the news columns of the press of the state because Better Printing, Inc., a commercial printing establishment at Jackson, which, it is understood, is controlled by the State Baptist Association, had supposedly violated the ethics of the printing trade in its method of soliciting business.

From this distance it appears to have been a rather doubtful proceeding. To condemn an entire church, as faithful, as active, as comprehensive in its labors, as important to the Christian progress of the state, as the Baptist church—simply because one man slightly connected with it in a business way has transgressed business ethics—is an unusual expedient and one that, carried to its last analysis, would lead far afield.

While it is true that practically every weekly paper in Mississippi has a job department, it is safe to say that few of them knew about this matter, and certainly not more than two or three of them could be in the least affected by the

sons; it is by a prominent Baptist educator who is as much in the limelight today as any man in his profession in the South, and for the further reason that it deals with the most discussed subject in the world today, science and religion, particularly in the boundaries where they meet, namely Evolution.

Dr. Poteat is an open, frank, avowed evolutionist, perfectly honest in his convictions and unafraid to let the world know where he stands. One will readily honor his sincerity and appreciate his frankness. Also what he says will be read with interest because of his familiarity with certain sciences, and his fluent, poetic, attractive style. He has for many years taught biology in Wake Forest College.

Most readers probably know also that Dr. Poteat has been a storm center for a good while, because of opposition to his views by many people who believe that a belief in evolution is incompatible with evangelical Christianity. And this book is not apt to lay the storm. It consists of three chapters or lectures. The first one is called Today, and in it is unfolded the recent developments of science, credit being given to evolution and protoplasm for the progress made. One listens here to the felicitous eulogy of science by one of its own charming apostles.

The second chapter is called "Baggage", in which class he puts all the accumulations, necessary and unnecessary, of the Christian religion in its march of 1900 years. It is here that Dr. Poteat shows, not purposely, but unconsciously and inevitably the impossibility of holding to evolution and the historic Christian faith. Here the author sets up a caricature of orthodoxy that he may ridicule it. He ridicules the idea of dictation by God to the writers of the Bible, and makes light of God speaking in Hebrew to some and in Greek to others. This seems a childish fling. He says the Bible represents the sky

commercial printing establishments in Jackson, so it would appear that the resolution must have been animated from a source in or near Jackson. Could it be possible that some business rivalry prompted it?

We have recently come into the ownership of quite a large commercial printing plant in Jackson, and our relations with Mr. Janes, manager of Better Printing, Inc., have been altogether pleasant. Included in the purchase of the plant, which is now the Jackson Printing Co., was the contract for doing certain classes of the State printing, secured some time ago through competitive bids in which a number of other houses competed, and which was awarded to the lowest bidder. Better Printing, Inc., has never attempted to cast insinuations upon the integrity of that contract and of the work turned out, either before we bought the plant or since.

There are many ways of violating the ethics of the printing trade. Whether an attempt to reflect upon a competitor, or to seek work for a job office by insinuating that newspaper influence could be brought to bear one way or the other; or cutting the very heart out of prices until they are below production cost, is any more reprehensible than the matters charged against the plant under discussion, is an open question, and one upon which a number of people might meditate with profit.

In any event it seems unfortunate that an organization as important and dignified as the State Press Association should have taken notice of a matter such as this, especially in the way which it was done.

as a solid substance supported by pillars. This is ignorance to call it by the most charitable name. He says the Bible speaks of sunlight before there was a sun, which of course is not true. There are many kinds of light beside sunlight. When it suits him he speaks of Adam as a man in the Garden of Eden, at other times there is no such man as Adam. He says that Paul said that some of the things which he wrote were not inspired. Of course that is not true. Paul said some of the things he wrote were not included in the teaching of Jesus when he was on earth. At this Dr. Poteat will probably only open his eyes wide and purse his mouth. But he ought to read the Bible more carefully. To him the Old Testament seems to be only allegory. To him those who insist on the vicarious atonement are only raising a fuss at the foot of the cross. He ridicules those who believe the Bible from cover to cover.

This book is only another proof that the Christian religion as commonly held by Evangelical Christians can not dwell in the same house with the mature doctrine of Evolution.

The Summer School of Howard College is said to have enrolled 730.

The rate for children at the Mississippi Baptist Assembly which meets at the Gulf Coast Military Academy, Gulfport, Miss., August 4-12, is \$1.00 per day.

Besides the Methodist preacher at Dayton who quit his church because the members protested against a sermon by a Unitarian, it is now reported that a Jewish rabbi in Knoxville has quit because his congregation didn't want to hear his lecture on the Dayton trial.

(Continued from page 3)

Further along in Dr. Mullins' address he said: "Now I maintain that we have before us a very simple question, and one that ought not to divide this Convention, and that is, what is the best place to locate the reference to Evolution? Should we put it in the Doctrinal Statement? That is the question I raise, and which I desire you to consider".

Here the Doctor maintains that the "simple question" was "what is the best place in which to locate the reference to evolution"?

I maintain that the "simple question" was: Shall we add to the Statement of Faith and Message: "Man did not come into the world by evolution" or some equivalent statement.

Still further along in Dr. Mullins' address, in speaking of the work of the Committee he said: "There was no difference on the subject of evolution, but we found that one member of the committee insisted that the evolution matter should be introduced in the doctrinal statement. Other members of the committee felt that it belonged elsewhere. The latter opinion was based upon information derived from various sources among our constituency. We saw clearly that there was a large group of people who desired to exclude scientific matters from the doctrinal statement, because it had the appearance of introducing science into a religious confession. It was not opposition to inserting a statement on science, it was merely the admission that such a statement should be made separately from the Confession of Faith. Fair play demanded that we should consider all parties as far as this was possible in writing the article dealing with creation.

"Now returning to what I said at first, the issue boils itself down to that question, where to put it. The majority of the committee believe that the place to put it is in a separate statement, and one member of the committee insists on putting it in the Articles of Faith themselves."

Now I repeat that Dr. Mullins misled his hearers by repeatedly saying that the one and only issue was where to put the reference to evolution. He repeatedly appealed to principle of "fair play" and we all know that an appeal to the spirit of "fair play" will always get the sympathy of one's hearers.

Now the reader will bear in mind that at the close of Dr. Mullins' winsome address Dr. Barton moved "the previous question" which shut off all reply to Dr. Mullins' address. No explanations were permitted. No denials were allowed. Many brethren were on their feet begging to be heard but "the previous question" shut off everything but a vote. Now here is my conclusion. If the Convention was moved by Dr. Mullins' appeal to the spirit of "fair play" and really believed that he was telling the truth when he repeatedly said that the only issue before the Convention was where to put the reference to evolution, then he misled many of his brethren in this voting and therefore the vote of 2,013 to 950 is misleading.

The real issue was not where to put the reference to evolution, but whether we should say that man did not come into the world by evolution.

It saddens me to think that Dr. Mullins' misled so many of his ardent admirers but I am grieved less over the thought that he misled them, than I would be to think that more than two-thirds of Southern Baptists, wilfully, intentionally, intelligently and deliberately refused to declare in their Statement of Faith and Message that man did not come into the world by evolution.

—J. W. Lee.

Mr. J. Earl Mead of Beaumont, Texas, has accepted the position as Director of Religious Education for the First Church, Shreveport, La., Dr. M. E. Dodd, pastor, effective September 1st.

"FOLLOW ME"

By D. W. McLeod
John 1:43

Jesus found Philip. He was looking for a man, on whom He could depend, to whom He could commit the gospel of the kingdom, which He had come to set up. He is looking, today, for men and women, on whom He can rely, to carry on the conquest of the Kingdom of God to the uttermost part of the earth.

1. Following Jesus implies implicit faith in Him: (1) As God manifest in the flesh (Jno. 1:1-14). (2) As the world's only sin-bearer (Jno. 1:29). (3) As the believer's personal Savior. Faith is an essential prerequisite.

2. Again, following Jesus implies unconditional surrender to Him, as another prerequisite: (1) It implies the recognition of His Lordship as supreme, over the individual conscience, the will, and the life. (2) Implies the acceptance of the New Testament as the final word of authority in religion—the supreme law of the Christian life.

Following Jesus is walking with Him daily in the path of obedience to the will of God. Hear Him: "I am come down from heaven, not to do mine own will, but the will of him that sent me". Even as a lad of twelve, conscious of His relationship to God, and of His divine mission in the world, He must be about the affairs of His Father.

Without raising the question of essentials and non-essentials, He walked some sixty miles to receive baptism at the hands of His forerunner, in obedience to the will of God. In this, our Lord set the example for all of His followers, to the end of the age. And those who would be His true followers, must willingly, and lovingly, and joyously walk in the path which their Savior and Lord has blazed out for them—even at the cost of breaking with family, or denominational traditions.

He would not even provide the wine for the marriage feast in Cana, although His mother had appealed to Him for help, until the hour had come, in the divine plan of the ages, for the manifestation of His Duty.

At the well of Sychar, Jesus proclaimed the governing principle of His life: "My meat is to do the will of him that sent me, and to accomplish his work". What was the will of God, which he had come to accomplish? It was, through service and sacrifice, to seek and to save the lost. He was so absorbed in the soul-satisfying work of leading the Samaritan woman out of the darkness into the light of divine truth, and turning her soul from the power of Satan unto God, that He quite forgot His physical hunger and weariness. His soul was refreshed in the doing of the will of God. And as the disciples urged Him to eat—perhaps while partaking of the food which they had provided—our Lord was still intent on saving the multitude: "Lift up your eyes, and look on the fields, that they are white already unto harvest".

He was obedient to the Father's will, even unto the death of the cross. He could not be induced, for one moment, to turn aside from the rugged path of obedience to the will of God—which, for Him, led to Gethsemane, to Calvary's cross, and to the garden sepulchre. For Him, the way to the throne of universal sovereignty, as the God-Man, led through the deep, dark valley of inefable suffering, ignominious death, and the resurrection from the grave. And He would accept it on no terms of compromise. He would shirk no duty, no matter what the cost in sacrifice and service.

This practical question: Have we the Spirit of Christ, today? Have we the Spirit of unquestioning obedience to the revealed will of God? Can we say, with our Lord, that our "meat"—our supreme delight—is to do the will of God, and to finish His work?

The preacher often feels the chill that comes over the congregation, as he faithfully proclaims the New Testament doctrine of Stewardship and

Missions. And why? For one thing, there are many professed followers of Christ, who seem willing to go with Him to the uttermost part of the earth—anywhere, except in to the Jordan. So biased are they by denominational tradition, they object even to the expression of any positive views on the subject of baptism. And then, there are others, who are firm and positive in their belief that, to be true followers of Christ, you must travel the Jordan route; but refuse to heed our Lord's command, to go and make disciples of all nations. They do not believe in foreign missions.

Have we the Spirit of Christ if, with the open Bible before us, and with the commands of our risen Lord ringing in our ears, we refuse to walk, even as He walked, in the path of obedience to the will of God? "Why call ye me, Lord, Lord, and do not the things which I say?"

THE SUN DOES MOVE

Some days ago a notorious religious leader, who seeks to be much in the public eye, made the attempt to prove the earth to be flat and stationary. This attempt was not taken seriously. However, it may be a matter of interest to know, that not only once was the matter taken seriously, but for many years, was taken as a test of orthodoxy. The conflict over this matter would make the present discussion about evolution pale into insignificance. The champions of the Copernican system were the modernists of their day, while their opponents were strict fundamentalists. The conflict lasted for a hundred and fifty years. It was finally discovered one could consistently be both. The object of this article is to present some of the arguments of the fundamentalists. In the first place common sense seemed to be on their side. The earth looks flat, and it is very obvious the sun rises in the morning, and sets in the evening. For the earth to be round means the people on the other side of the earth are standing with their heads down. As for contradicting the Scripture the matter is equally evident. Always the sun is referred to as rising and setting. Gen. 19:23. "The sun was risen upon the earth when Lot came to Zoar." Deut. 11:30. "Neither shall the sun go down upon it". There are 27 different passages in both Old and New Testaments in which reference is thus made to the sun. Jesus declares the Father makes the sun to rise upon the evil and good alike, Matt. 5:45. In nine places is found the expression "the rising of the sun". Besides the record is that at the command of Joshua the sun stood still. This is a plain statement of the Scripture. But could the sun have stood still unless it had been moving. Evidently in the mind of this writer the earth was stationary, and the sun was doing the moving act. To hold otherwise is to contradict the plain statement of the Scripture. Besides these statements concerning the sun, twice in Revelation is found the expression "Four corners of the earth." How would it be possible for the earth to be round if it had corners. Some might declare this is a figure of speech. But this same explanation is made of the account of creation in Genesis. Why should the ending up of the earth's affairs be any more figurative, than the account of its beginning? It ought to be as much heresy to explain one away as the other.

—Rusticus.

Reverend E. E. Huntsberry, an independent evangelist with his evangelistic force, begins an evangelistic meeting at Waynesboro with Reverend W. O. Carter the 16th of August. Brother Huntsberry did splendid work while pastor of the Fifteenth Avenue Church, Meridian, and has met with marked success since he, from choice, took up evangelistic work. Brother Huntsberry does constructive work and is a faithful, conscientious evangelist.

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

BUDGET DEPARTMENT THE GOAL

According to the best information we have been able to get in hand there are around 1,600 Baptist churches in Mississippi. About 400 have adopted the Budget. This leaves 1,200 unbudgeted churches in the state.

We have set as our goal the enlistment of every church. We want the 1,200 churches to come into the family of budgeted churches. Every member of every church contributing every week to every cause in proportion to his ability, is the ideal and goal toward which all of our energies should be directed. I want us to adopt this as our slogan: **EVERY MEMBER OF EVERY CHURCH CONTRIBUTING EVERY WEEK TO EVERY CAUSE, IN PROPORTION TO HIS ABILITY.** This will include everyone of us individually and as churches. Let us begin to think in these terms; pray that it may come to pass; definitely and persistently work for it until it becomes a part of our very being.

We should adopt the Budget, not because it has been preached from the pulpits of the land and placed before us in tract and denominational papers, but primarily because it is God's plan for financing the churches, and through them, all Kingdom interests. I believe it is his will that we should do it. It is his way: "Let each one of you lay by him in store, as he may prosper, that no collections be made when I come. I Cor. 16:2."

I hope the time will never come when we shall cease taking special collections whenever the need arises, but we should not let this be the rule and method of our giving. The better way is to give systematically and regularly—week by week. This will help us in two ways: First, it will enable us to give more and to give it more easily. Then, we will come to see that giving is a joy because it is a part of our worship on Sunday morning and evening. When we drop our offerings into the collection plate we should feel that that is as much a part of our worship as praying and singing. Giving will become a real joy to all of us when we so understand it.

In a few days I shall send out a request to all pastors, asking them to co-operate with me as we work toward the goal set out in this article. I believe the goal is attainable. We can and ought to reach it. It will take patience and time and work, but it will be worth all the sacrifice and hard work that we put into it, because of what it will mean to the progress of the Kingdom. I trust every pastor will let me know whether his church is on the Budget, and if not, plan with me to put it into operation at the earliest possible time. I want to help you and the cause of my Lord in this particular work. Let's all pull together in this vital matter!

"Charlie Chaplin is proud father of a bouncing baby". Such is the headline in many a recent issue of the daily press. And in the accompanying news story, there is the blaring statement that Charlie Chaplin was married November 25, 1924. May the Lord hasten the day when marital infidelity will be branded as one of the heinous crimes of man and when adultery among moving picture players will be punished by imprisonment and by absolute dismissal from the moving picture corporations.

The hopelessness of America's moral condition is seen in the fact that this same Charlie Chaplin and his wife, Lita Gray, together with their illegitimately begotten child are to continue to pollute the fountains of American morals while the American press takes grotesque delight in giving them all the free publicity they desire.—Baptist and Reflector.

CITY PASTORS AID NEEDY NEIGHBORING COMMUNITIES

By Frank E. Burkhalter

As a result of a suggestion recently made to the men of his congregation by Dr. J. D. Franks of the First Baptist Church, Columbus, Mississippi, eleven revival meetings are being held this summer in pastorless churches and needy communities of that association, with the prospect that this special effort will mean much to the spiritual life of the whole association.

At the close of one of his Sunday morning services in the spring Dr. Franks asked the men of his congregation to linger for a few minutes, during which time he proposed to them that if they would provide and equip an evangelistic tent he would give the summer period without compensation to holding revival meetings in pastorless churches and needy communities of the association, though to do so would mean declining several invitations to hold meetings with large churches with the prospect of ample financial remuneration.

The men saw in the pastor's proposition an opportunity for constructive Kingdom service and accepted it immediately. They named a purchasing committee and authorized it to buy a good tent with equipment and to draw on the bank for the necessary funds. Dr. Franks asked the executive committee of the association to canvass the situation and determine the most needy places for evangelistic campaigns with the result that eleven meetings were provided for—two in pastorless churches and the remainder in destitute country districts. Some of these will be held in church houses and one in an old armory, as one tent will not suffice for the whole program. Nor will Dr. Franks do all the preaching, as Rev. J. F. Sansing of the East End Church, Columbus, and Rev. J. G. Cooke of Artesia will co-operate in the undertaking.

Dr. Franks will conduct five meetings, occupying eight consecutive weeks, and in addition will in the latter part of September hold a two-weeks' meeting for all the Negro Baptists of Columbus.

Men of the First Church, Columbus, have underwritten all the expenses of the campaign, and many of them are giving their personal services, as well, to the success of the undertaking. For the accomplishment of the task large preparations have been made in the way of the organization of a general supervisory committee with sub-committees on publicity, music (the B. Y. P. U.'s are furnishing the pianists), automobiles for the transportation to the meeting of persons who could not otherwise attend, personal service, finance and care of the tent.

The tent purchased is 40 by 60 feet, electrically lighted, and is provided with portable seats, platform, piano and 200 song books, and has a seating capacity of 400. Above the entrance to the tent hangs this large sign:

BAPTIST GOSPEL TENT
WELCOME

"Seek ye the Lord."

A general adoption of this plan of aiding weak churches and needy communities on the part of our strong city and town churches would mean much not only in winning the lost to Jesus Christ but, with a proper emphasis upon the saved sharing in the support of Kingdom enterprises in the proportion to their ability, in solving the problem of enlistment as well. There is no other time so favorable in leading Christians to do their whole duty as when their hearts are warm with evangelistic fervor.

RECHRISTENED AS A MARK OF RESPECT

Editorial in Dallas Morning News

The sleeping-car Sirocco was in the wreck that cost so many lives near Rockport, N. J., last month. When it comes out of the repair shops it will bear the name of Daniels. The new name is in honor of the porter who used to have the car in charge, Oscar J. Daniels. He was on the pay roll of the Pullman Company, but he answered to Oscar or Daniels or George. It was all the same to Oscar, Black though his skin was, he had the heart of courage when the last great testing came. In the face of clouds of live steam from the wrecked locomotive he closed the door of his car and saved others instead of himself. The steam took Oscar into its arms of agony and handed him over to death. But he lived long enough afterward to wave an attending physician to a little child whose need he adjudged greater than his own.

It is said that this is the first time in the history of the sleeping-car company that an employee's name has gone on a car. But there will be no criticism of its lapse from policy. Bravery knows no conditions save the need of it, and manhood rises above the accidents and inheritances of life. No man could have done more than Oscar Daniels did. . . .

A man can not be born too humble or by misfortune sink too low to reach up and achieve heroism, provided the stuff of heroes is in his heart. It may be that Oscar Daniels did what he did without thinking. It may be that it was all over before he consciously thought at all. It may be that the grooves of duty to those for whom he was responsible held his actions when actions counted most for them—and most for him because of them. But however these things may be, no man, be he black or brown or white, need hesitate to take off his hat as he enters the sleeping-car that Oscar Daniels rechristened with sacrifice.

"NONE OTHER NAME"

"If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you and to all the people of Israel that by the name of Jesus Christ, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved". Acts 4:9-10-12. "Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me". John 14:6. "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know; him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the bands of death: because it was not possible that he should be holden of it". Acts 2:22-23-24. The immaculate life; the sacrificial, substitutionary death; the burial and the resurrection, and ascension of Jesus Christ, the Son of God, is the sole basis and the only hope of justification and salvation for sinful, condemned, morally bankrupt men, "according to the Scriptures".

—C. M. Sherouse.

Pastor B. J. W. Graham reports the greatest meeting in the history of the church at Hapeville, Ga. There were 132 additions, 93 by baptism. Since January 1st over 200 have been received. An elegant building of Stone Mountain granite has been constructed seating 1,000. Dr. Graham was long time editor of the Christian Index.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. JOHN W. BROWN, *3rd Vice-President*, Tupelo
 MRS. E. R. SIMMONS, *4th Vice-President*, Meridian
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 MRS. I. L. TOLER, *6th Vice-President*, Gloster

MRS. P. H. VIRDEN, *1st District*, Canton
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MRS. A. J. AVEN, W. M. U. *Vice-President*, Clinton
 MRS. D. M. NELSON, *Recording Secretary*, Clinton
 MISS FANNIE TAYLOR, *Young People's Leader*, Jackson
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 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

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MRS. W. J. PACK, *5th District*, Laurel
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

"Building Boys is better than Mending Men".

Dear Royal Ambassadors:

Surely nothing more needs to be said concerning the Assembly, since so much detailed information was given in the Record of July 16th.

Let each boy bring his sheets, pillow cases, towels, soap, etc.

If there is some boy who is trying to make up his mind whether he will come or not, let him decide that he cannot miss it, and come on. A good time is being planned for you. Do not disappoint us.

—Hubert Jordan.

It is a pleasure to be able to order so many official seals these days. We feel sure, however, that more could be ordered if a number of our sisters would note how nearly ready they are; would see to it that the new Card Course is ordered, and the new silver seals obtained in place of the old ones.

Calls are coming for directions for making White Cross materials. All who wish such directions can obtain same by sending to this office. Let us remember, however, that the main call is for mosquito netting.

Miss Lottie McCoy, who is doing rural society work down in the 5th District, is the first of our summer workers who has sent in new organizations.

Note the communication of Dr. Lunsford on this page. Several classes have taken "Veterans of the Cross" and have not received credit for same. To all who study the book a silver seal will be granted, using it as a Home Mission Book.

You will note from Miss Mallory's communication what is said in regard to the Personal Service book, "The Christian in Social Relationships". Mississippi has made no suggestion regarding the book. If classes care to study it, a seal will be granted. If you do not feel that it is worth your while to make a study of it, you are not required to do so to receive credit for the second card course.

The following extract from a letter from our Miss Winfield, Union Mission Study Chairman, will be read with interest by many. So often this question of Bible Study in our Societies comes up; no matter what book is studied our women want credit for same. Let us read carefully these suggestions. They bring out just the point so many of us are overlooking.

"I agree with you that it takes a good deal of ingenuity to keep the mission study work going smoothly and in a way that will satisfy all the enthusiastic and ambitious students. I know that it is true that the women enjoy definite Bible study and I believe we should not discourage this interest. It seems to me that we can easily explain why we do not give credit for several books on Bible study. The fundamental principle and purpose of Woman's Missionary Union is to develop interest in missions and so

when we formulate a plan of study naturally the theme of the course must be missions. We put into the course enough Bible study to show that the Bible is the basis of all missionary endeavor. In this day of specialization we leave it to the Sunday School to emphasize Bible study so when a group of women want to emphasize Bible study rather than mission study then I suggest that they pursue the normal course put out by the Sunday School Board. If they are truly anxious to know more about the Bible then it seems to me they would be willing to have their Bible study class even without getting a little seal for each book that they study."

—Ethel Winfield.

Relief and Annuity Board

Some time back the women of the W. M. U. of the Southern Baptist Convention in some of the states, I do not know just how many, adopted "Veterans of the Cross" as one of the books in the mission study course.

As a result of this action, so many calls came to the office for copies of the book, that the supply was entirely exhausted in a little while.

So many requests have since come in for copies that upon conference with some of the officials of the women's work, the Board was led to order a new edition bound in green Tuscan, antique finish, which will be ready for distribution in a month or six weeks, and which the Board can furnish to the women at twenty-five cents per copy.

Allow me in this way to express the appreciation and thanks of the Board for this additional expression of interest in our work on the part of the women, and to express the hope that the states which have not adopted the book as a part of their study course, will do so in a little while, so that the entire edition, when it makes its appearance, will soon be exhausted in the way and manner above indicated.

Cordially and respectfully,

—Wm. Lunsford,
 Corresponding Secretary.

From Miss Mallory

Dear Friend:

Two exceptionally important questionnaires were sent out during June. One of them went to the members of the W. M. U. Executive Committee. By a large majority the committee voted as follows:

(1) That the 1926 Lottie Moon Christmas Offering for China will be given to the Foreign Mission Board's debt so far as the work in China is concerned.

(2) That the first \$3,000 of the 1926 March Thank-Offering for Home Missions will be given to the work among the Jews as conducted by Rev. Jacob Gartenhaus.

(3) That the remainder of the 1926 March Thank-Offering for Home Missions will be given toward clearing the debt on the Home Mission Board.

(4) That no effort will be made at present to decide what building or part of a building will be marked as the W. M. U. gift to the Southern

Baptist Theological Seminary in Louisville, Ky., but that every energy will be bent toward securing a total worthy of the Seminary and its needs and also of the gratitude of Union members for their six former presidents in whose honor all W. M. U. gifts, unless otherwise desired by the donor, to the Seminary's building fund are to be made and recorded.

The other questionnaire was sent to the state W. M. U. corresponding secretaries. By more than a two-thirds vote the following decisions have been made:

(1) That the W. M. U. statistical reports to be made at the meeting next May will cover only eight months, running from May 1, 1925, to January 1, 1926.

(2) That the Union will depend upon the state W. M. U. corresponding secretaries, W. M. U. young people's leaders and state chairmen of mission study, White Cross work and personal service to adjust their reports, whether through districts (or divisions), associations or local societies so that the reports sent up from the states to the Birmingham headquarters will cover only the eight months, May 1, 1925, to January 1, 1926.

(3) That because January and March are not included in these eight months, any organization observing the state season of prayer shall be considered as reaching that point on the uniform Standard of Excellence but that every effort be made to make it clear that this applies only for this short eight months' report.

(4) That for these eight months the figure eight be substituted for twelve wherever twelve occurs in the uniform Standards of Excellence.

(5) That at the meeting next May all W. M. U. awards of banners, pennants and loving cups, including the new pennant for A-1 Standard of Excellence Graded W. M. U., be given on this eight months' basis.

(6) That all statistical reports for the W. M. U. meeting in May of 1927 be for the twelve months from January 1, 1926, to January 1, 1927.

Miss Mather will write to the states if any adjustments are necessary in getting College Y. W. A. records. Please do not consider the College Y. W. A. work as being included at all in any of these statements about the statistical reports.

An apology is due many W. M. U. leaders, especially the corresponding secretaries and the leaders of mission study and personal service, because of my failure to inform them of the decision by the W. M. U. Executive Committee that it would be better not to require on the W. M. U. mission study course the book entitled "The Christian in Social Relationships". Since several of the states objected to its being even listed in the new Year Book it was decided to omit it from the list there. However, this does not mean that any state Union is barred from recommending the book to its constituency. The general Personal Service Committee is striving very hard to find some other personal service book or books to recommend but has failed thus far. Do you know one?

Your friend,

—Kathleen Mallory.

B. Y. P. U. Department

"We Study That We May Serve".
Auber J. Wilds, Field Secretary

Our A-1 B. Y. P. U.'s for 2nd Quarter

Seniors

Leaf; Gipsy Smith, First McComb; Ellisville; Zion Hill Forrest Co.; Judson, First Columbus; Water Valley; Beaumont, Adult Beaumont; J. D. Franks, First Columbus; Oakley, Mission of Griffith Mem. Jackson; Verona; Griffith Memorial Jackson; Silver Springs, Pike Co.; Rocky Creek, George Co.

Intermediates

Norfield; Prentiss; Baldwyn; Logtown Columbia; First Columbus; Drew; Harperville; Davis Memorial Jackson; Tupelo; Baptist Orphanage; Kosciusko.

Juniors

Silver Springs, Pike Co.; Kosciusko; Norfield; Moorhead; Beaumont; Oxford; Doty, First Jackson; Baldwyn.

This list does not show the names of some unions who submitted reports saying that they thought that they were A-1, but some of those unions failed to check some of the points on the blank, some failed just a fraction in perhaps just one point, in one or two cases the only point lacking was in the Business Meeting some of the officers did not read a written report of their work. We regret that we cannot overlook small points like these and count a union A-1 but the Standard is very, very low and we must adhere to it strictly. Our list is about one third as large as we had hoped for and expected, we shall strive for a larger number of A-1 unions this quarter.

Secretary Lambdin Goes With the Sunday School Board

Mr. J. E. Lambdin, Secretary of B. Y. P. U. work for Alabama, has accepted a place in the B. Y. P. U. department of the Sunday School Board. Mr. Lambdin is well qualified for the work to which he has been elected, having served as B. Y. P. U. Secretary of Alabama for about seven years. He is well known in the South and is regarded by the B. Y. P. U. workers of all the states as being one of the best B. Y. P. U. men. He will have charge of all detail work connected with the department, will edit a B. Y. P. U. Magazine, will handle all B. Y. P. U. awards from the Nashville office, and will give such time as he can to field work. We have had him in Mississippi more than once in our assemblies and conventions, and our Mississippi Baptist Young People have learned to love him. We feel that this addition to the department in Nashville means a greater day for the B. Y. P. U. work. It is fast coming into its own and this enlargement of the department will speed the time when every church that counts itself as well organized will have a B. Y. P.

U. and it graded.

A-thletics a plenty,
S-wimming enough,
S-tudy sufficient,
E-at lots of good stuff.
M-ake lots of new friends,
B-elieve it old boy,
L-iving in barracks
Y-ou'll find a great joy.

Davis Memorial Baptist Church A-1 Intermediate B. Y. P. U.

The Intermediate B. Y. P. U. of our church is an A-1 union, of which we are proud of. We have paperless programs, 100% Bible readers, and also 100% in committee meetings. We co-operate with each other, with our leader, with our pastor, and with the church in all of its forward movements, thereby filling our place to the best of our ability in the Kingdom of our Master, and laboring so we are happy in our work.

We have just closed a wonderful meeting in our church and there were five of our fine boys and girls saved during the meeting out of the Intermediate Union, of whom we give God the praise for.

On Thursday, July 2nd, the Nominating Committee met in the home of one of our Sponsors, Mrs. J. A. Gregory, for the purpose of nominating the officers for our Union for the next quarter. The following were nominated, presented to the Union, and without a dissenting vote, elected:

President, Edgar Gregory, and Vice-President, Leonard Spencer, and all the other offices were filled with as fine boys and girls as these two boys, and we are looking forward to one of the best unions we have ever had in our church. We, each, have resolved in our own minds and hearts that we are going to do the best we can to make the work of the Union GO. With the corps of officers that we have to lead us, and Mrs. Hudson, our pastor's wife, to give her wise counsel as Leader of the Union, we feel that we are going to do some of the best work that we have ever done.

We are so glad that we have the Union in which we can be trained to do the work of our Master. And we are going to take every opportunity that presents itself for fitting ourselves for the great task that is before us as young boys and girls.

We are glad that we have Mr. Wilds as our State Leader, for we know that he loves us and is always planning for our pleasure and for our benefit.

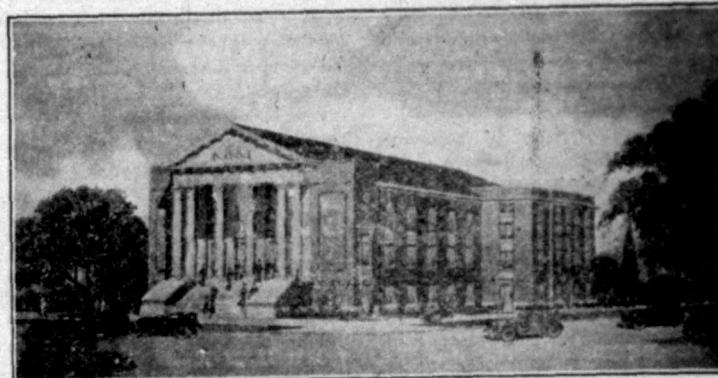
Love to all the Intermediates of OUR Great State.

—Helen Barrett,
Corresponding Secretary.

Do You Plan to Build or Remodel?



First Baptist Church, Cocoa, Florida. Auditorium seats 700;
Sunday School, 700. Estimated Cost \$50,000.



First Baptist Church, Dothan, Alabama. Auditorium seats 1200;
Sunday School, 1400. Estimated Cost \$125,000.

These buildings were planned and designed by the Architectural Department of the Baptist Sunday School Board, Nashville, Tenn. Correspondence is invited.

P. E. Burroughs, Secretary Architectural Dept.

BAPTIST SUNDAY SCHOOL BOARD

NASHVILLE, TENNESSEE

The young people of Quitman County B. Y. P. U.'s had a very pleasant day at Darling Sunday, July 19, 1925. At 11:00 a. m. Sunday morning the meeting of Quitman County Associational B. Y. P. U. was called to order. In the absence of other officers, F. W. Nobles was chosen chairman of the meeting, which duty he performed with dignity.

The opening song service was led by Miss Clara Rivers. She sang "In The Garden", and Rev. N. L. Roberts delivered the sermon of the day on "The Pre-eminent Christ". A bountiful luncheon was prepared and served by the Darling community. This part of the day was a wonderful success.

At 1:30 the devotional service was led by Miss Rivers. At this point the president of the Darling Senior B. Y. P. U. welcomed the visiting delegates, and Mr. Jones of Belen responded.

A very helpful program followed, having rare talks by local and visiting speakers. Mr. S. B. Cooper, F. W. Nobles, and G. W. Fuller gave us a view of the work. Miss Fannie Mae Pickle of Aberdeen gave us reasons why we should consider the call to do foreign mission work. Mr. Booth of Mississippi College gave the closing address on "Our Association For Christ". Special music

was rendered by Misses Lorraine and Nobles.

The following officers were elected for next year: F. W. Nobles, President; Jessie Evanson, and Allen Lipsley, Vice-Presidents; Christine Bryan, Secretary; Mrs. Worthy, Junior Leader, and Miss Rivers, Chorister.

The meeting adjourned with prayer by the President, and a pleasant day came to an end.

Soul Winning work is most important of all. It will not admit of any delay. Let every church member read John 4:36 and see what our Lord said to His bread hunting disciples. We need to wonder what He would say to us, were He to come now. Then, He was too busy at this work to eat when hungry and drink when thirsty. Jesus was a worker. If we would be like Jesus we must be workers in His vineyard. Life is too short and valuable to idle away in any sinful manner. When we come to our dying bed, we will then wish we had been more faithful in doing the work He left us here to do. I soon begin my 380th revival meeting and want to be busy when my Lord comes.

—Frank M. Wells,
Box 851,
"V. M. H.", Leavenworth, Kansas.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

August 2, 1925
By R. L. Venable

**The Epistle of James—James
1:9-27**

1. The Epistle of James is credited to James, the brother of the Lord, the head of the church at Jerusalem.

2. The date of the Epistle is a subject of controversy. One group of authorities claim it was written some time between A. D. 42 and 50, not later than 50 A. D. In that case, it is the first written document emanating from any New Testament writer. There is much to be said in favor of this early date.

3. It was written to believing Jews, scattered everywhere conceived of as constituting the true Israel of God.

4. The writer thinks as a Jew, writes as a Jew, lives in a climate of Jewish thought and expression. It was probably written before the entire separation of those Jews who believed in Christ as the promised Messiah, from those who did not believe in him as the Messiah of God. The disciples for a time were regarded as a Sect among the worshippers in the synagogue.

5. The Epistle does not deal with the great distinctive doctrines of the Christian system, but with the practical aspects of Christian living. It is worthy of serious, thoughtful study. It is not only to be known but its practical precepts should come to expression in the believer's life.

The Epistle is composed largely of short pungent exhortations of practical good sense. The Lesson before us affords an illustration of the nature and spirit of the entire letter. The exhortation contained in verse 19 doubtless is intended to correct a practice too prevalent in that time and indeed of all time. There is a widespread tendency to speak too often, to say too much, to speak in the wrong spirit, and at the wrong time and in ignorance and incapacity speak much that is not true.

It would seem that in the far away past, there has been a desire to relate verse 16 to verse 18, hence there is some confusion in the Greek Text. So the Old Version begins with "Wherefore", the New Version with "Ye know". It matters little, but the Revised is best attested and probably correct.

"Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak and slow to wrath". (Ver. 19) James affirms that his brethren know something but he does not say what that something is. There must be reference to some common knowledge and that knowledge must be in some way related to what he is going to say. The entire Epistle shows that James is well versed in the Wisdom Lit-

erature of his time. Of this Literature were current sayings widely spread in common use. Proverbs, Apothegms, and laconic sayings, full of meaning and easily remembered. It is just possible his words called vividly to the mind of his readers some familiar saying which he would subject some restrictions. But let every man be swift or eager to hear and slow to speak. The reference primarily is to that of hearing religious instruction, or of giving religious instruction. Too much readiness to speak, rather than patiently to listen is a mistake easily made. There is a tendency to go too much to tongue. To speak because one wants to say something, rather than because one has something to say. The danger of our young people's organizations is to develop more tongue than character, more parade than power. There should be an eager desire, and firm purpose to hear the truth, but a commendable reserve in assuming the role of a public teacher of the truth. These words must have been written at an early stage of the Christian movement before any sharp lines had been drawn between the teaching and preaching group and the hearing group, before any ceremonial performances had intervened segregating the one class from another. Both those who heard and those who spoke would incur the risk of being exasperated. There would arise occasions of excitement, resentment and consequent contentions culminating in anger and indignation. James would guard his readers against the possibility of such an unseemly condition. They are "to be slow to anger". Men and women are very volatile in a high state of religious interest and feeling. They are intolerant, and explosive. Anger fanned into a flame becomes more than moral indignation, reinforced by the perversities of the heart quickly flame up into wrath. Such an expression of human passion must be avoided. "For the wrath of man worketh not the righteousness of God". (Ver. 20.) Righteousness here denotes that holiness of character in man which God approves, and is effected in him through patient hearing of the word and movement of the Spirit upon the inner life of him who hears the word of truth. You can't substitute the hearing of the word by any human devise. James adds special emphasis to the importance of the word of God as means by which Christian character is effected, "Therefore putting away all filthiness and overflowing wickedness, receive with meekness the implanted word which is able to save your souls". (Ver. 21.) The word "implanted" seems to have as its background, the heart as a seed plot, garden which abounds in the noxious and defiling growth of all kinds of malignity and wrath, which

crowds out the word of truth. These must be removed or the engrafted word cannot grow. Its potency as the instrument of God in developing the righteous character cannot be realized in the presence of such defiling growth. The soil of the believer's heart must be cleared of every vile growth which chokes out the word and makes it unfruitful. The word must be received in meekness, into good and honest hearts, and nothing that chokes the growth of this implanted work must be allowed to encumber the soil into which the seed is implanted. The writer adds still another exhortation bearing upon the believer's relation to the word of God, and his duty within this relation, "But be ye doers of the word and not hearers only, deluding your own selves". (Ver. 22.) Hearing, receiving, doing. These are the three steps along which James was leading his readers. To be doers of the word is expressive of a characteristic quality, a habitual occupation, something running through the whole life, impelling, directing, controlling in all things and bringing all things into sub servientcy to one well defined end. The carpenter gets his name from the trade he follows, so the artist, the architect and the engineer. So the doer of the word, it is his characteristic quality. It is not enough to hear, nor meekly to receive the implanted word. The world does not need a new religion nor a new revelation, it needs some to do the one we have. Note the ground on which "doing the word" is enforced. They that are hearers and not doers delude themselves. They mistake the nature of true religion and cheat themselves as to their relation before God, "To rest satisfied with the means of grace without yielding up our hearts to their power, as means, as to receive the grace and exhibit its working in our lives is manifestly folly". The Lord said He that heareth these sayings of mine and doeth them is like a wise man who built his house upon a rock, unmoved and unshaken by the winds and floods which swirl about and beat upon it". "Ye are my friends if ye do whatsoever I command you". Christianity is a practical religion. It must come to expression in the lives of its adherents. It is an authority whose mandates must be carried out. It is a vitalizing force which impells activity. It is an ethical code covering the believer's relation to God and his fellowman, its obligations are imperative, demanding increasing effort. Doing the word comprises vastly more than reading the Bible, going to church, observing seasons of prayer and living an exemplary life. These are all good in themselves, are indispensable but are no substitute for giving one's life in sacrifice and service to the uplift of humanity. Our churches are full of men and women who are deluding themselves. James has something more to say, by way of contrast, of non-doers and the doers of the word. "For if any one is a hearer of the word and not a doer he is as a man beholding his natural body in a mirror; for he beholdeth

himself and goeth away and straightway forgetteth what manner of man he was, but he that looketh into the perfect law, the law of liberty and so continueth being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing". (Vers. 23-25.) The contrast here is not between two mirrors, but in the use the two men make of the mirror. The one gives a careless glance once for all, sees only the face with which he was born, goes away and forgets what kind of man he is. Hearing and receiving the word discloses only a superficial view of the real self, the impression is transient, it passes away. The real self is not seen, its present condition and its future ideal possibilities are not disclosed to a casual glance. On the other hand, an earnest, persistent gaze into the perfect law, the law of liberty, which is the mirror and continueth looking to the end, is effected by the vast disclosures made to him. He discovers himself in his relation to God and to all truth and duty. There can be no forgetting of his own inner self in his present state or future outlook. The mirror into which he steadfastly looks, presents him with a portrait vocal with promises, urgent appeals, and imperative mandates too clear to be mistaken, too precious to be spurned, too urgent to be neglected and too commanding to be ignored. The mirror is here said to be the perfect law, the law of liberty. The Revelation of Truth and duty come to man in its perfection. He sees himself in the revelation which we are accustomed to call the Gospel. The Gospel is nothing more nor less than Christ realized to us and in us, as Teacher, Exemplar, Savior, and Lord. The authority, inspiration, and purpose of the believer's life are disclosed in him. The teaching aspects of law are found in him, law as the standard of conduct is perfected in him; law as an authority finds its counterpart in him; divine law reveals and enforces the only absolute will in the universe. The perfect law is the law of liberty. It is not a restraining, nor a constraining force without us, controlling us by an outer pressure, but an impelling power within us; a law which correlates us to the divine will, giving us self-determination and freedom of action in carrying out God's will which leads us to the goal of our being. In following out the revelation made to him and in him in the Gospel the believer is blessed.

James becomes more specific, by pointing out a practical test, by which any one may determine the genuineness of his own faith or that of another. "If any man thinketh himself to be religious while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain". (Ver. 26.) The words "religious" and "religion" are not equivalent to "piety" but have to do with the form by which genuine piety comes to expression. The meaning is more nearly expressed by our words, "worshiper" and "worship". The idea of service, worship in service, bulks large in James' use

Thursday, July 30, 1925

THE BAPTIST RECORD

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of the words. An eminent authority renders the passage, "If any man among you thinketh himself to be observant of religious service, whilst at the same time brideth not his tongue, but deceiving his own heart, that man's religion is vain". Another renders the passage, "If any one thinks to serve God, not bridling his tongue, but deceiving his heart, his worship is vain". An unbridled tongue, vitiates religious worship. Loquacity argues the absence of the thing one is prating about, many a midweek service might be advertised, "Loquacity service Wednesday 8 P. M." One or two prayers, some ragtime songs, then the meeting is thrown open to empty loquacity. Serious thoughtfulness, reverent silence of tongue, that the heart may speak face to face with God in meditation and prayer, are excluded. The deadly effect of an unbridled tongue to spiritual development and influence, is not confined in assemblies of worship on special occasions, but as seen in all the walks of men and under the multiplied conditions of life. The wide range of the unbridled tongue's activities may be seen in James 3:1-12.

Having shown the perils of religious worship in service, he now defines one form of religious service or worship, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world". (Ver. 27.) James is not defining the essence of religion as such in the above language, but is giving a form of expression by which real religion is known to all and tested by its possessor. He does not represent "pure and undefiled" religion, to consist in deeds of charity and purity of life. These are made the unmistakable evidences of real piety before God in God's judgment, such as God approves, compassion for those in sorrow and kindly help to those in need are as real a form of religious worship and service as prayer, praise, hearing and meditation. The one will not displace the other, and both are alike approved of God and blessed by him.

The Epistle addressed to believing Jews, whose religious training gave special emphasis to absolute purity, whose ceremonial system set forth in elaborate ritual the importance of absolute freedom from all defilement, must have deeply impressed the Jewish Christian readers. These closing words of this first chapter were a fitting climax to the subject in hand. Personal purity and personal service calls God's people to their best. Much of the charm of our modern social life comes of its suggestiveness of the impure and defiling. The style of the modern dress, the conventionalities of the dance hall, the bathing resorts, the picture show, the sensational and realistic character of much of our literature, and the automobile, too often become the sources of defilement. The enticements of these sources of amusements are appealing, and many church people become the victims of their baleful

influence. Purity is scorned, impurity is condoned, and so the defilement goes on.

RED WOOD REVIVAL

We have just closed our revival at Red Wood, twelve miles north of Vicksburg, with seemingly good results. The church at Red Wood had been without a pastor for some months when the writer accepted the work some four months ago. We worship in the school building and are very much in need of a church building.

Rev. R. B. Patterson of Anguilla, Miss., did the preaching. He is one of the many volunteers ready to be sent to a foreign mission as soon as the Board can do so. He is a powerful preacher, a good mixer and one who loves the Lord and His people. The meeting closed on Saturday night before the third Sunday having received eleven additions to the church.

Pray that the Lord's work may be strengthened and built up at Red Wood.

Very truly,

—C. J. Rushing, Pastor.

"FIRST OF ALL"

The Holy Spirit said through the apostle Paul: "First of all, supplications, prayers, intercessions, and giving of thanks, be made for all men". (1 Tim. 2:1.) Oh! if we could just get hold on that "first". "First of all"—"First of all". The prophet Elijah said to the widow: "Make me thereof a little cake first". Solomon said: "Honor the Lord with thy substance, and with the first fruits of all thine increase". Jesus said: "First be reconciled to thy brother, and then come and offer thy gift". He also said: "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you". He also said: "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye". He also said: "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment". He also said: "If any desire to be first, the same shall be last of all". It is said of Andrew, that, "He first findeth his own brother Simon". Jesus said to them who had brought to Him the woman taken in adultery: "He that is without sin among you, let him first cast a stone at her". It is said of the members of the churches of Macedonia that, they: "first gave their own selves to the Lord, and unto us by the will of God". Paul said: "If there be first a willing mind, it is accepted according to that a man hath". Paul received by revelation these words: "The dead in Christ shall rise first". Also: "Let no man deceive you by any means: for that day (the day of Christ's return) shall not come, except there come a falling away first". Speaking of the Deacons, he said: "Let

these also first be proved". Also, "Let them learn first to shew piety at home". Peter said: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" And then last we notice the warning of our Lord Jesus given through that disciple whom He loved, on the Isle of Patmos: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of His place, except thou repent". Let me urge upon the brotherhood, first as individuals, then as local churches, then associations and conventions to ponder these first things. And as we run the references, slowly, meditating on things that should be first, let's not forget that, after all, the FIRST of ALL is found in 1 Timothy 2:1. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men". First of all means, before we undertake to do anything else, and as we comply with the exhortation, remember, it must be done in the Spirit, and in the name of our Lord Jesus Christ.

—J. E. Heath.

DR. SCARBOROUGH AT
GOLDSBORO, N. C.

We have just closed a gracious meeting in our church with Dr. L. R. Scarborough doing the preaching, and Rev. Casper Warren, Louisville, Ky., leading the singing. The Lord met with us each day, and on several occasions permitted us to sit together in the heavenly places in Christ Jesus. Many precious souls were saved—seventy coming to follow the Lord in baptism, and sixteen joined by letter, and many had the joy of their salvation restored. At our closing service Sunday morning several came to give themselves "wholly unto the Lord" among which were Dr. Scarborough's youngest son, Byron, and my oldest, Zeno, Jr. My brethren, in the ministry, this was a heavenly hour! Rejoice with us, and this church, and pray that these boys, and all of the others who came may be largely used of the Lord, and that our boys may be able to take up our work even before we have to lay it down.

Dr. Scarborough is a really great soul. He is, as I saw him, unusual in two ways—his unfaltering faith in God, and his unceasing compassion for the lost. His heart literally bleeds for the souls of men. Surely we will not know, "till we get over yonder" just what he has done to rekindle the fires of evangelism in all of our hearts, our homes, our churches and all of our educational institutions by his preaching, his praying, his articles, his books, his seminary, and his example. Only eternity can tell! I thank God for him, and rejoice that he has been with us for two weeks; and wish to say to you and him that our church, and community will not be the same

because of his life, his messages, and his prayers.

And today Brother Barney Thamas, a Mississippi College graduate who has been our assistant for the past eighteen months, left us with Dr. Scarborough to help in a two weeks' evangelistic campaign at Mt. Olive, and after that he will enter Southwestern Theological Seminary. Brother Thamas, and his companion, did excellent work with us, and are loved and highly esteemed by all of our people. We hated to give them up. Barney is a fine helper, and a coming preacher. You will hear from him some day, and be glad he hails from Mississippi.

Blessings upon the entire brotherhood. I often think of you dear people, and long to enter your homes, and churches again and have fellowship with you.

Our church work goes along well. We have received 144 new members this year, and hope to make it 200 by the close of the year.

Sincerely, —Zeno Wall.

The Scottish Chronicle gives us this limerick:

"There was a young student of
Trinity,
Who found the square root of in-
finity,
But, in counting the digits,
He was seized with the fidgets,
So chucked Science and took to Di-
vinity."

—Exchange.

HATHORN MEETING

The revival meeting at Hathorn Church closed yesterday, July 16. Brother J. B. Quinn of Prentiss did the preaching. He preached the gospel in its purity and simplicity. This was his fourth meeting to hold here. There were five added to the church by letter. Brother T. J. Moore was with us for a while and took several subscriptions for the Baptist Record.

—B. E. Phillips.



Working People!

There are many of us too poor to buy expensive reading matter of a high grade nature—but there are very few people who are not able to get a supply of good reading for the entire year by paying \$2.00 for the Baptist Record. It comes out weekly.

If you need church pews, school desks, theater seats, lodge furniture, jacketed heaters, etc., write J. N. Hall, N. West St., Jackson, Miss., for prices.

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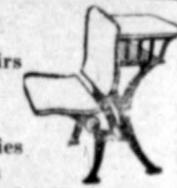
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MISSISSIPPI WOMAN'S COLLEGE

The Endowment required by the Southern Association is now being raised. Hattiesburg in one week gave seventy seven thousand dollars (\$77,000.00). Application for full membership as an A-1 college will be made at the next meeting.

We invite you to send us your daughter to be trained in a standard college under the sincerest Christian influences.

Freshmen accepted with sixteen (16) units from an accredited high school or by examination.

Physical Director gives whole time and close attention to physical welfare of students. Beautiful new forty thousand dollar (\$40,000.00) hospital on campus but no serious illness in recent years. Spacious indoor swimming pool. Tennis, Basket Ball, Hiking and Hockey. In the beautiful Ozone and Long Leaf Pine country.

Two large fireproof dormitories. Each room is for two students and has attached bath. Dockery Hall and Love Cottage are conducted on the Self-help plan and expenses are very much reduced.

No higher class musicians in the South than Elwood S. Roeder, Director of Music and teacher of Piano, and Barbara Stoudt-Roeder, teacher of Voice. Mrs. Kate Downs P'Pool has been head of Speech Arts Department for ten years. Highest advantages in Art and Home Economics.

A check for twelve dollars and fifty cents (\$12.50) will reserve a room in any dormitory for the next session beginning September 16. For beautiful new catalogue address

J. L. JOHNSON, President,
Hattiesburg, Miss.

Our Baptist Success Lies Only in Cooperative Program

HERE are two ways of providing for the 117 schools and colleges, the 19 orphanages, the 24 hospitals, our aged preachers and their dependent ones, and all the state mission, home mission and foreign mission work of Southern Baptists. One way is to urge all these institutions and interests to go out to the churches, each one in its own way and its own time, and raise whatever funds the churches see fit to give.

There are three outstanding difficulties with this plan—one is that we have so many institutions and interests that if the churches should hear the representatives of some one institution or interest each Sunday in the year, at the end of the year some causes would be left out entirely.

WOULD MULTIPLY COST

A second difficulty with this plan is that each institution and each cause would have to have many representatives in the field, otherwise they would not get around to all the churches, and this would make the cost of carrying on our work ten times what it is at present.

A third difficulty with this plan is that it would cause utter confusion and endless conflicts between our various institutions and interests, and some causes would get everything and some would get nothing. So, this old plan will not work in a great body like the Southern Baptist Convention.

PROGRAM PROVIDES FOR ALL

Now the other way which has come to be known as the Cooperative Program is that all these institutions and interests in each state should come together and canvass their needs and set down the amounts required to meet these needs. And then, representatives from all the states meet together in conference with the representatives of our Southwide interests and institutions and set down the amounts required to take care of all the institutions and all the causes in all the states of the South and on the foreign fields.

These sums, when totaled for the Convention year of 1925-26, amounted to \$12,000,000. Now this \$12,000,000 was divided according to percentages agreed upon by all the states and the Southwide interests so as to care for each institution and each interest among Southern Baptists. These percentages were approved by the Southern Baptist Convention.

The Cooperative Program of Southern Baptists, therefore, calls for the raising of \$12,000,000 and if we raise this amount, it will care for the minimum needs of every school, every orphanage, every hospital, ministerial relief and all state, home and foreign mission work for one year, and also help to materially reduce our debts.

But not more than half this sum has been definitely subscribed and on the basis of the urgent needs of our work, the Scriptural plan that has been outlined for meeting them, and loyalty to the commands of our Lord and Master, we appeal to every district association, every church and every leader in the churches to give itself and himself with the utmost determination and consecration in guaranteeing the financial goal of the Cooperative Program. With every organization and individual helping, success is assured.

COOPERATIVE PROGRAM COMMISSION

HOLCOMB IN TEXAS AGAIN

God is blessing the First Baptist Church, Mansfield, Louisiana, by using its pastor, Rev. H. R. Holcomb, in a number of the Texas Baptist Assemblies this year.

July 7th to 14th the pastor of this Louisiana church is conducting the devotional services at the Woodlake Assembly near Sherman, where 5,000 B. Y. P. U. workers from the entire state of Texas are gathered for a week of training. His brother, Rev. T. L. Holcomb, is pastor of the great First Church at Sherman.

Beginning July 14th Rev. H. R. Holcomb will be at the Panhandle Assembly near Amarillo, which is a Preachers' Conference, and where he will speak daily on inspirational subjects. This conference will be attended by hundreds of preachers from west Texas.

The church at Mansfield misses its pastor during these absences, but feels that upon such occasions it is only doing its part in carrying on Kingdom work.

During the pastor's absence the church is preparing intensively for its parish wide evangelistic campaign beginning August 5th in its Tabernacle at Mansfield, seating 3,000 people.

A VISIT TO THE CLARKE COLLEGE CAMPUS

It was my privilege to spend a few hours on the campus of Clarke College last week. Of course it was a joy to visit the scene of former activities and to meet old friends again. But not all the faces nor all the places were familiar. To one that has been away two years the physical improvement that has been made is nothing short of phenomenal. The new cottages for married students, neat, comfortable, and in every way serviceable, fill a need that caused us no little anxiety three or four years ago. Then, not only did we not have the houses for the brethren that wanted to come, but there were no available houses in town to be found. Now as one approaches the campus from town he is confronted by a village of almost a dozen homes that different groups of brethren erected. These represent wise investments in training of the young preachers in the state, and will enable many a servant of God to prepare for greater usefulness who could never have begun his schooling without such a home. May their number constantly increase!

I was genuinely delighted with the beauty and the serviceable and durable structure of the new administration building. A building as complete as this one was beyond the fondest expectations of us who labored in the institution a few years ago. There are class rooms large enough, well lighted—and they were comfortably heated the other day. There are laboratories soon to be equipped according to the present-day standing for a junior college. Office, library, auditorium—everything is constructed to meet

the needs of a modern growing institution.

To the rear of the new building is still to be seen the brick foundation of the old administration building. I could not help but recall with a bit of sentiment some of the struggles that had gone on down there. There were the struggles of the students—financial and otherwise—which they brought to the president, and the president often had little to offer in the way of advice—and nothing beyond advice. But more than once, when the occasion seemed propitious, we have prayed through these difficulties and the student has taken up the struggle with renewed faith. In those same rooms the same method of prayer has ironed out scores of similar difficulties that confronted faculty and boards of trustees. We were not always relieved of the burden, but often in those meetings such heroic sacrifice was inspired that every one proclaimed for the college a "new day". Often the "new day" was merely a new lease on existence, but during the new lease on existence other young men and young women were being tutored in the institution.

A most gratifying part of my visit was for the president to show me a letter from the chairman of the accrediting committee stating that the college had met the new standards for a junior college in Mississippi. The work of the college is in every way up to the standard. President McLaurin informed me that it seems that every room in the two dormitories and in the industrial home will be taken when the session opens in the fall.

As I drove away I remembered the morning after Mr. McLaurin was elected president. In announcing the fact to the students I took occasion to call attention to the short term of office of all the previous presidents of the college. Feeling that a long administration was needed to give stability to the work of the college, I said that I hoped that Brother McLaurin would stay twenty years. Now since I have seen what has been done in the last two years I hope he will stay there forty years and that throughout his administration the work of the college will improve as it has during these two years.

A very dear friend—one who is the most faithful and the most loyal Sunday School superintendent that it has been my privilege to work with—had asked me to suggest the school where he should send his girl. I told him I thought they were "still doing good work" at Clarke. After my visit I drove straight to my friend's home to spend the night, expecting to urge him to send the girl to Clarke. But I was too late, for Prof. Miley (who is on the faculty there) had been there a few days before and secured her reservation fee. With this kind of field work and with the hearty support of the brotherhood there will soon be an overflow of students. Surely a day of enlarged usefulness awaits the institution, and many who have given and labored and prayed will see of the travail of their souls and be satisfied.

EUPORA REVIVAL

We have just closed a great revival in our church here at Eupora. The meeting ran from July 5th to 19th inclusive and was one of the best the town has ever had. The preaching was done by Dr. H. E. Dana of the Southwestern Seminary and the singing was led by Mr. Orville Cawker of Fort Worth, Texas. The testimony of the people is that never was such great preaching done in Eupora as was done by Dr. Dana. It was a feast to every heart to hear his messages. The singing was excellent and Brother Cawker captured the hearts of all who heard him. The Booster Band grew from day to day until every junior boy and girl in the town and adjacent community was enlisted.

In addition to the two sermons each day Dr. Dana gave a lecture each evening of his stay. The first week his lecture was on "The Evangelist in the Pew" and the second week on the book of Revelation. His lectures were exceedingly helpful and attracted county wide interest.

The visible results of the meeting were twenty-nine accessions by baptism and eight by letter. A new awakening has come in our town and a deeper spiritual life is manifest. The revival tide will roll on and on through the years. Our God be praised for His messengers and His grace.

Yours in Him,

—Harvey Gray.

REVIVAL AT FERNWOOD

The revival at Fernwood this year was among the best I have been privileged to have part in anywhere. The preaching was done by Rev. Leo B. Golden of Pickens. He is a highly gifted young preacher whose labors the Lord is signally blessing. From the Book Brother Golden brought a series of messages which won the deep interest of a mass of people and which were used by the Spirit in convicting the lost and in edifying the saints.

The music was in charge of Tom Doty of the Mississippi College Glee Club. Tom is in a good way to be used by the Lord in a splendid work as a leader of gospel music.

The co-operation of the Methodist and Presbyterian people, and of the Methodist pastor, Brother Abney, was very fine. For all this and every other blessing which He sent us, our hearts sing the praises of our God.

—L. Bracey Campbell.

REVIVAL AT FOXWORTH

It has not been my privilege to witness more striking manifestations of the Spirit of God than those with which He honored us at Foxworth during the week beginning Sunday, July 5th. Deacon John Holmes says it was the greatest revival in the history of the church. A lady prominent in the church said she witnessed the conversion of people for whom the saints had been praying since she moved to the town sixteen years ago.

The preaching was only of the ordinary sort, which the writer al-

ways does, but the praying of the saints, the co-operation of the Methodist people under the leadership of their fine young pastor, Brother Sartin, the singing led by the earnest, deeply devoted song-leader, A. J. Cooper, and the hospitality and loyalty of the people were all without stint and of the highest quality. And above all, God was in it all—to Him be every bit of the glory.

Brother J. B. Hemphill is the beloved pastor of the Foxworth Saints. He organized for the work, stayed two days and left for Mississippi College, where he had examinations pending. But he did not forget to

pray for us and thus was with us in every service. God bless him and his noble flock for all their loyalty to God and their goodness to his humblest servant.

—L. Bracey Campbell.

WINONA

The membership of the Winona Church is rejoicing over the return of their pastor, Rev. V. E. Boston, after an absence of many weeks at the bedside of Mrs. Boston, who has been so critically ill. Mrs. Boston was in the Baptist Hospital in Memphis for some time, was then taken to Rochester, Minn., to the Mayo Clinic, where she had a very dangerous operation. Our church here gave Brother Boston an indefinite leave of absence so he could be with his wife, and special prayers were offered at each of our meetings for her recovery.

Our pastor had expected, and the church had planned to have our annual protracted meeting in June, but had to cancel the engagement with the preacher and singer, whom we had engaged to come to us at this time. During the pastor's absence our pulpit has been filled by Dr. Watkins of Mississippi College, Dr. Moseley, Dr. R. B. Gunter and Dr. Deaton, all of whom gave us soul-stirring sermons, which we very greatly appreciated.

Our Sunday School, B. Y. P. U.'s and Woman's Work have made steady progress, and on July 12th, the Montgomery County Association will begin its annual Sunday School and B. Y. P. U. and Christian Workers' Convention. We are expecting among the speakers, Dr. J. L. Johnson, President of our Woman's College, and Dr. Lawrence Lowrey, the newly elected President of Blue Mountain College.

Brother Boston will fill his pulpit on Sunday. He tells us that Mrs. Boston is still in Rochester, and the doctors say is improving gradually, and they are hopeful of her entire recovery.

Surely the mysteries of the Lord are past finding out, and His mercies are marvelously great. Praise be unto His name.

—Mrs. Ida B. Trotter,
Reporter.

Dr. Ray Palmer is kept busy during vacation. June 21st he preached to his old church, Jefferson City, Mo. He met hundreds of old friends, for he has been pastor there twice. At the evening hour he preached at the Capital at a Union Service to 2,500

Thursday, July 30, 1925

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people. The sermon was broad-
casted also. June 28th he preached
at Southside Baptist Church, Kansas
City, Mo., Dr. Floyd, pastor; at 8:00
P. M. he spoke at the Central
Church, Dr. Berry, pastor. July 5th
he will preach at the Swedish Bap-
tist Church and on the second and
third Sundays of July he will occupy
the pulpit of the Calvary Baptist
Church, Kansas City, Dr. George E.
Harris, minister.

Mrs. Palmer is visiting her sister,
Mrs. Dr. Charles R. Halley of Sheri-
dan, Wyoming, Dr. Halley having
recently passed away.

Dr. Palmer is now making up his
evangelistic program for fall and
winter. Address him, General De-
livery, Atlanta, Ga.

BLUE MOUNTAIN COLLEGE ENDOWMENT AND BUILDING CAMPAIGN

The Campaign to raise \$300,000
for endowment and building pur-
poses for Blue Mountain College is
rapidly getting under way. The
Committee is thoroughly organized
and consists of the following: Mr.
Perrin H. Lowrey, Chairman, Dr.
Lawrence T. Lowrey, Treasurer, and
Dr. E. E. George, Campaign Di-
rector. The Executive Committee is
composed of Dr. W. T. Lowrey and
Dr. Lawrence T. Lowrey from Blue
Mountain, Mr. E. M. Hawkins, Mr.
J. T. Swain, and Mr. Perrin H. Low-
rey from New Albany, and Mr. J.
N. Berry and Mr. W. E. Holcomb
from Tupelo.

Headquarters for the Campaign
is 602 Empire Bldg., Memphis, Tenn.
The Committee is meeting twice a
month at New Albany. Quotas for
the 45 counties of North Mississippi
have already been agreed upon and
the active solicitation for funds is
already under way. The town of
Blue Mountain, Miss., will give \$20,-
000. Taking everything into consid-
eration, this will be the largest con-
tribution made to a Christian institu-
tion by any town in Mississippi
and will be a challenge to every
other town.

Reservations for rooms for next
session are already about 20% in
advance of what they were this time
last year. Dr. Lawrence T. Low-
rey, the new President, is enthu-
siastic over the outlook. The Cam-
paign Executive Committee is
confident of success. Every county in
North Mississippi will be organized
and thoroughly canvassed. Already
some large amounts have been
pledged. Every graduate of Blue
Mountain College and every patron
of the Institution is giving encour-
agement and support to the Cam-
paign.

Since Blue Mountain College is
the only Baptist institution in North
Mississippi, we know the Baptists
of this section of the State will co-
operate to the limit of his or her
ability in making this Campaign for
funds a big success.

Cordially yours,

—E. E. George,
Campaign Director.

FROM BROTHER MOULDER

The first Sunday in June I went
to Pearl Haven to help Brother J.
J. Terry in a meeting. He met me
at old Fair River Church, one of his
churches, at eleven o'clock. This
church is in Lincoln County, was
organized in December, 1815. We
had a great service, two girls were
converted and joined the church.
We then in the evening went to
Pearl Haven and began the meet-
ing. The meeting closed the follow-
ing Thursday night. Our crowds
were small in the day, but large
crowds at night. The church was as
cold and dead as any I ever saw.
Some interest was manifested. Sev-
eral said they were converted and
some went to Brookhaven next Sun-
day and joined. They are talking
of dissolving the church there.

I went to Davis School House in
George County to help Brother C.
L. Howell in a meeting. No organ-
ized church there, an arm extended
from Shady Grove Church, where I
had preached in meetings ten years.
We had a great meeting, every night
preached out doors to people by the
hundreds. I baptized four on the
following Friday, one of them the
preacher's mother, some 70 years
old. We left everybody happy. I
went this week to Franklin in Hinds
County, and preached three sermons.
Both nights house would not hold
the folks. I organized this church
and preached for them five years.
Brother May from Flora is preaching
for them; they all love him.

I go tonight to Mount Olive
Church in Jones County to start my
first meeting at my own churches.
Brother J. W. Hudson will come
Sunday to help me in the meeting.
Second Sunday in July my meeting
at Burns, Brother R. L. Wallace to
do the preaching. Third Sunday in
July my meeting at White Oak,
Brother W. O. Carter to do the
preaching. Fourth Sunday in August my
meeting at Beulah, Polkville, Brother W.
H. Thompson to do the preaching.
First Sunday in August my meeting
at Centerville, Brother A. L. O'Bry-
ant to do the preaching. Second
Sunday in August my meeting at
Live Creek, Brother J. L. Boyd to
do the preaching. Third Sunday in
August my meeting at Clear Creek,
Brother J. L. Boyd to do the preaching.
Fourth Sunday in August my
meeting at Hood Lake, Brother C.
L. Crawford to do the preaching.
Fifth Sunday in August my meeting
at Concord, Brother Joe Lane to
do the preaching. First Sunday in
September my meeting at Cal-
houn, Brother M. J. Derrick to do the
preaching. Third Sunday in
September I go to Pioneer, La., to
hold a meeting.

TO THE BAPTIST BROTHERHOOD

Dear Brethren: This is to intro-
duce to the brotherhood, Rev. C. F.
Hinds, until recently pastor of the
Immanuel Baptist Church, Hender-
son, Ky. It has been my good for-
tune to know Brother Hinds, and to
be intimately associated with him
for several years, having been in

college and seminary with him. I
feel that the Baptists of the state
and the church at Amory, to which
he has been called,—and I am told
he has accepted,—in particular, are
fortunate in having him come to
Mississippi.

Brother Hinds and his good wife
are both graduates of Georgetown
(Ky.) College; and he is also a
graduate of the Southern Baptist
Theological Seminary. Both are
thoroughgoing Baptists, and will
prove an asset to the Baptist cause
in Mississippi.

Fraternally,

—E. V. May.

WANTED

YOUNG MEN AND WOMEN

To prepare for positions in Gulf Coast terri-
tory; cannot supply half our calls for our
students; good starting salaries assured all
preparing now; write school you prefer to
attend for full information.

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Laurel Business College, Laurel, Mississippi.
Gulf Cities Business College, Gulfport, Miss.
Mobile Business College, Mobile, Alabama.

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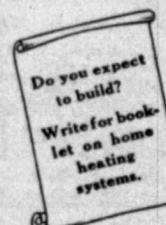
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Moncrief Furnace Co.,
Charlotte, N. C.
Gentlemen:

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Plant which you
installed, has given en-
tire satisfaction. The
Moncrief heating system
cannot be beat.

Your system has not
only afforded great com-
fort, but we have saved
50% of coal over the
former system of heating.
In the coldest
weather we never started
the fire until 8 or 8:30
o'clock in the morning,
and by 10:30, the church
was perfectly comfort-
able.

Yours very truly,
(Signed)
D. B. MODANA,
Pastor.



The Moncrief Fan Blast Heating and
Ventilating System is simple to operate.
Simply start a fire in the heat generator, turn
on the fan and in a few moments heat is being
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lated.

Scores of churches throughout the South
using this system for a number of years are
recommending its use as particularly adapted
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Free, Scientific Engineering Service

For the purpose of helping churches that have
unsatisfactory heating plants, or churches planning a
new building, we operate a free church service de-
partment. Authorities on scientific heat and ventilating
are in charge. These experts have helped many
churches work out their heating problems in an
economical way. They understand every detail of installing
the Moncrief Fan Blast System of Heating and
Ventilating. If your church has no Heating and
Ventilating plant or desires to install a new heating plant
they can show you how the Moncrief Fan Blast System
may be installed economically. Write for full
information about this free service.

Address L. F. Kent, Director of Church Service
Department.

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Atlanta, Georgia

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53rd Annual Session Opens September 16, 1925.
Standard Requirements for Entrance, Standard Courses for
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Expression, Physical Culture, Art, Home Economics.

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Blue Mountain, Mississippi



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840 acres. About two miles of water front. Over 50 acres in bearing pecan trees. 150,000 feet of saw log timber. 2000 or more cedar posts. A wonderful proposition for somebody and is priced at the low price of \$100 per acre, which is dirt cheap. 24% cash, balance long terms.

Beautiful building sites in Handsboro. One mile from beach. This property will be the elite residential section of the coast. Frontage from 50 to 65 feet by 150 to 185 feet depth. Lots face on three streets, east, south and west. Location is ideal. An opportunity to double your money quickly. Prices from \$1500 to \$2500. Terms, one-half cash, balance in one and two years.

One of the prettiest building sites on the Coast. Two blocks from the beach, in Mississippi City; 119 feet front by 210 feet deep. Beautiful shade trees. Lot faces east. A wonderful bargain. \$4000; one-half cash, balance in one and two years.

Seven and one-half acres. Close to new hotel site and playground subdivision. Fronting on hard surface road. 82 grafted bearing pecan trees. First-class six-room modern house on property. A beautiful subdivision tract. This property divided into building lots will more than double your money. Price is \$22,500; one-third cash, balance in one and two years.

In Gulfport. Modern five-room house. Close in. In first-class condition. Lot 50 by 190. Rents now at \$25 per month. Price \$3000; one-third cash, balance \$25 per month.

In Mississippi City. Block and one-half off of beach. Six-room bungalow. Two baths. Lot 50 by 165. Good neighborhood. On corner. Price for quick sale, \$5000; \$2000 cash, balance \$25 per month.

IF IT'S BARGAINS YOU ARE AFTER, ANY OF THE ABOVE WILL MEET WITH YOUR APPROVAL, FOR THEY ARE ALL BARGAINS, AND OFFER YOU A GOOD MARGIN OF PROFIT FOR SPECULATION, GOOD INVESTMENT OR A NICE HOME IN WHICH TO LIVE.

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3. YOU WILL FIND PEOPLE ACTUALLY MAKING BIG MONEY IN REAL ESTATE.
4. THEN YOU WILL WANT TO BUY YOURSELF.
5. THAT'S WHEN YOU WANT TO SEE US—WE DIVIDE THE COAST DOLLAR WITH YOU.

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